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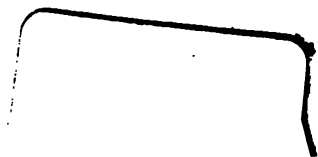
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SLAVERY, CAPTIVITY, &c.

J. GADSBY.



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SLAVERY, CAPTIVITY,
ADOPTION, REDEMPTION,

BIBLICALLY, ORIENTALLY, & PERSONALLY
CONSIDERED.

INCLUDING

AN EPITOME OF MY AUTOBIOGRAPHY,

WITH

Biblical and Oriental Illustrations.

By JOHN GADSBY,

AUTHOR OF "MY WANDERINGS," "A VISIT TO MOUNT SINAI,"
ETC. ETC.

SECOND EDITION—REVISED.



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SLAVERY, CAPTIVITY, ADOPTION, REDEMPTION.

CHAPTER I.—INTRODUCTORY.

THE following remarks, with the exception of some alterations and very many additions, were originally prepared by me for the people of the Shetland Isles. The Shetlands are the most northerly part of the British dominions. Between them and the North Pole, in a direct line, there is no land; at least, none has been discovered. Iceland is farther north, but it is not direct north, but N.W. I have visited the Shetlands several times. The poor people live principally by fishing and knitting. The islands are so exposed to storms that even cabbages will not grow unless protected by moderate fences. A few oats are produced, but the crops are miserably poor. Sheep, however, do well, and their wool is peculiarly soft. Of this the people knit their shawls, well known as "Shetland shawls." These and their fish they exchange for articles of food and clothing, though the great mass of the people live principally upon fish, potatoes, cabbages, oatmeal, and tea. They are altogether a superior race to the Irish cottiers, though, like them, they live in miserable hovels, their fowls and pigs forming part of the family. The minister (now deceased) of the Established Church* at Unst,

* When I speak of the Established Church, I mean of Scotland. The Shetlanders are all good and true Protestants. I lectured twice in the Established Church at Unst, and five times in the Free Church at Lerwick, in each instance for the benefit of the poor; and I and my family, aided by friends who have been purchasers in England, have had from the poor people upwards of £200 worth of shawls, mits, &c. When a few sovereigns were put into the hands of one old man, for goods worked by his family, he cried like a child, saying he had never in his life had so much money in his hands at one time before. The truth is, the people rarely see money at all, or very little, all traffic being carried on by barter; and nearly all the landlords, or lairds, are trucksters.

a most worthy man, who hospitably entertained me and my family, once showed me a miserable ruined cart-shed; and this was the house of a poor female pauper, upwards of 70 years of age; and all that she received from the parish was sixpence a month,—three halfpence a week! I fear the poor thing will miss her late minister.

When I visited these islands in 1859, I was solicited to give an address in the Wesleyan and Independent chapels at Lerwick; but declined, as I could not fix upon a subject which I thought would be suitable; but in July, 1868, when I again took steamer for those far-north spots, I went in some measure prepared. Here is the result. I gave the address on a Lord's day morning in the Wesleyan chapel, and in the evening in the Independent.

Though the remarks are, for the more part, in the third person plural, I trust I can say that, so far as my own experience is concerned, they might have been written in the first person singular. They may, indeed, be called, "My Autobiography, with Biblical and Oriental Illustrations."

For many years, since I first travelled in the East in 1847, I have made Biblical and Oriental Customs my study; and in hundreds of instances have I found the knowledge I have thus gleaned endear the Sacred Word to my soul, while I have felt my faith confirmed in its veracity, and my heart drawn out in thankfulness to God for having given us such a Book, literal as well as spiritual, even his own Word and will; and the scores of testimonies I have had of a similar kind from others have been most cheering.

The subject now before me,—Slavery, Adoption, &c. has been made peculiarly sweet to me; and though some of my readers may say I might have gone more deeply into the subject, have soared higher in loftier strains of adoration, and have sunk lower into the pit of human depravity, I prefer speaking only that I know, to borrowing the experience of others, and so ploughing with their heifers. And I may add that *my object is more to explain certain customs referred*

to in the Bible than to exhibit myself, or to exalt myself as a deeply-tried or deeply-taught man; which I have no wish to do.

I have not confined myself either to experience or illustrations, but have spoken freely of doctrine; and I hope I can say I have not advanced anything which I do not fully believe, understand, and appreciate.

I shall offer no apology for any remarks which, in the following little work, I may have borrowed from others. I have heard and read much; and a man hears and reads to little good if he be not only himself benefited thereby, but able, in some degree, also to benefit others.

But mark! What I have said about myself I have borrowed from no man; and I may also say my "illustrations" are my own. All who are familiar with my style of diction will readily acknowledge that this is true; for, as I have said in another work, a man can almost as easily change his features as alter his style of writing.

If the Lord, in his goodness, will condescend to make the little work as useful as, I believe, he has made some of my other writings, to Him be all the praise. If I have any gift as a writer or lecturer, I acknowledge Him as the sovereign Giver; and I trust I can in sincerity say I *feel* that I have nothing worth having which I have not undeservedly received.

J. GADSBY.

CHAPTER II.—SLAVERY.

SLAVES TO SIN.

It was the sun which shone on the 19th of November, in the year 1808, which first shone upon me; if, indeed, the sun were visible at all in Manchester on that day; a question exceedingly problematical, as my native town is not proverbial for sunshinings, especially on a November day.

Like the rest of the human race, I was "shapen in iniquity and conceived in sin" (Ps. li. 5); or, as the margin reads, *warmed* in sin. I was brought up; nourished, sustained, in sin,—in the house of sin.

was the *slave* of Sin, just as those born in Abraham's house were Abraham's slaves. (Gen. xiv. 14; xv. 3.) Sin was my master. I ate and drank at his table and obeyed his commands. I was "under" him (Rom. iii. 9); and not under him merely as a hired servant, at liberty to leave his service upon giving due notice to quit, but I was "concluded" under him (Gal. iii. 22), under him for ever, unless a Redeemer could be found. I had, by my own "act and deed," "sealed and delivered" the conveyance, or compact; and, so far as any power of my own could aid me, had no means of escape from its covenants or their consequences. As with Paul, so with me. I was "sold under sin;" and gave proof that in my flesh dwelt no good thing. (Rom. iii. 14, 18.) I had sold myself by my iniquities. (Isa. l. 1.) Ahab sold himself to work wickedness, but he could not, like Paul, and as, I trust, I have been enabled to say, in his inner man he delighted in the law of God. I was not only born in sin, and compelled to remain in sin's service until I became of age, as it were; but I sold myself to him when I arrived at maturity, and did his work more readily after that than I had done while in my minority. Just as was the case with the Israelites. A man might sell himself into slavery if he pleased; and though at the end of every seventh year he and all the other slaves could, by the law of Moses, claim their liberty,* yet if any said they loved their mas-

* See Exod. xxi. 2 and Deut. xv. 12. It is quite clear, from Jer. xxxiv. 8-17, that the law was often broken. The master would not let his slave go free, but compelled him to remain with and serve him; and if he resisted, then he put the yoke upon his neck, by way of punishment; therefore thus saith the Lord, "Is not this the fast that I have chosen, to let the oppressed go free, and that ye break every yoke?" (Isa. lviii. 6.) The rulers of the people took the law into their own hands, as Jer. v. 31, *margin*, reads. They, the rulers, encouraged oppression of every kind, and the people loved to have it so.

By the term "yoke" in 1 Kings xii. 4, Isa. ix. 4, Jer. xxx. 8, Acts xv. 10, and other parts of the Bible, we are not to understand merely a piece of wood which is sometimes put upon the neck of an animal to prevent its breaking through a fence, or a collar on a horse or an ox to enable him to draw; but a *painful instrument of a triangular form, which was put tightly round the neck of a prisoner, and in the lower part of which*

ters and would not go free, then they were bound to their masters during the term of their natural lives. They were "concluded" under them. Such must, however, be a voluntary act on the part of the slave. And so it was with me. I was Satan's slave, and

one of his arms was inserted. When he wished to ease his neck from the weight of his arm, then his arm became painful from his having to hold it up; and when he wished to ease his



WEARING THE YOKE.

arm, then he had to bear heavily upon the yoke, which pressed distressingly upon the neck. The poor wearer is bent double, but yet obtains no relief. This custom still exists in Persia. And sometimes this yoke was made of iron, and became so "grievous" that it literally "destroyed" the wearer. (Deut. xxviii. 48.) It was kept upon the neck, heedless of the poor sufferer's cries, until he died a most agonizing death. To have to wear a yoke, therefore, was no light matter. So says Christ, "Take my yoke upon you, for that is easy." There is no agonizing pain with it, bowing you down; but you will

loved his service well; so well that it was my delight to remain with him and obey him in most things; and I should have lived and died in his service had not an almighty arm rescued me.

All this time I was tolerably regular in my attendance at a place of worship, and almost everybody thought I was a very steady young man; but my master did not trouble about this. Satan has no objection whatever to his slaves attending church or chapel. He is quite willing, too, that they should be, as I sometimes was, liberal and charitable; and, indeed, sometimes even urges them to be so, as it serves to quiet conscience; but they are slaves,—merely whited sepulchres, all the time.

Satan tried hard to make Christ sin; the Jews tried still harder, if possible; but all failed. He knew no sin. He *knew none*; therefore could not fall into it. No sin was in him. Sin was laid upon him, but it was not in him. (See Chap. VII.)

Solomon says there is a "time to be born and a time to die!" Is it not strange that he does not say, "And a time to live?" He might imply that there hardly is a time to live; our lives are so short. Sin made Adam try to hide himself from his Maker, and a consciousness of sin causes us to do the like, until we see that there is forgiveness with God; and then, O how glad we are to throw ourselves upon his mercy! I have heard men speak of "so small a sin ruining the world." Did Adam think it was a small sin?

able to walk "upright." (See Lev. xxvi. 18.) Solomon's yoke was heavy; but Rehoboam said his should be heavier still. (1 Ki. xii. 11.)

The yoke in Matt. xi. 29 refers to a yoke of labour, as in oxen drawing or ploughing. As the psalmist says (cxliv. 14), "That our oxen may be strong to labour;" or, as in the margin, "able to bear burdens."

Christ, speaking of the Pharisees and Scribes, says "They bind heavy burdens, grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." (Matt. xxiii. 4.) Now, the passage, translated literally, would read thus: "They roll heavy burdens on men's shoulders, and bind them there,—on their shoulders; but they will not help to carry them, even with one of their fingers." They keep the people in bondage, or slavery, under the law.

No, truly, or he would not have hidden himself. But, in truth, no violation of God's commands can rightly be called a little sin.

It must not be imagined that because no evil effects follow a sin, therefore the sin itself was harmless. Sin is sin. The sin of cheating is not to be measured by the *extent*, but by the *intent*; not by the *amount* of the fraud, but by the *fact* of the fraud. He who would cheat another out of a farthing would also cheat him out of a sovereign, if opportunity offered, and then of still larger and larger sums. We ought not to reckon what acts the world usually considers allowable, but is it in itself right? The Government assessor commits a fraud when he surcharges a man just a few pounds, knowing that the man will not appeal, as it would cost him more than the difference in loss of time; yet the law allows the assessor so to do. The master commits a fraud who now and then alters his clock that he may gain a few minutes' extra labour from his men; and the workman commits a fraud when he does not keep his time, because, as he says, his watch has stopped, though he has purposely stopped it. Show me a man who is not honest, and I will show you one in whose heart the grace of God does not then reign; for I am persuaded, judging from my own experience and the Word of God, that one of the first things that the grace of God does for a man is to make him honest. I once, when a compositor in London, cheated my employer out of work to the value of some pounds; but when the Holy Spirit showed me something of the evil nature of sin, I never rested until I had made up every farthing, with interest. And well do I remember, on one occasion, when on the very verge of falling into one of the greatest sins I was ever tempted to commit in my life, being cut short by Joseph's words: "How can I do this great wickedness, and sin against God?"

A RESTRAINING POWER.

There were some things, however, which my master never succeeded in compelling me to do; such as to

throw myself into what are called the grosser sins of human nature. And this in later years often filled me with wonder, even after my eyes were opened to see the state I was in as a sinner before God; for never, perhaps, was youth more exposed to temptations or who had more opportunities to fall in with the temptations than I had. But when light shone into my soul, then I understood it all, and was enabled to say, in this as in other respects, "By the grace of God I am what I am!" The most fascinating scenes were *often* placed before my eyes, the delights of the sins to which I am referring were, not only by Satan, but also by my sinful companions, vividly portrayed; but fearful as were the forces employed against me,—persuasions, allurings, jeerings, so far from being drawn or impelled onwards, I more and more recoiled from them. Not because I felt that the sins were sins against a holy God; such a thought rarely entered into my head; but because I dreaded the *consequences*; not only having read of such consequences, but having *seen* them in some of my companions. O what a black page I could write here! What a mercy that either reading, or seeing, or anything was made the means by God, in his providence, of restraining me! The singing-club, the card-table, the theatre, betting on horse-races, dancing-booths and the like at fairs* were my delight; while,

* I once spent £10 at Greenwich fair, dancing, or rather jiggig, for I never learnt to dance, in the Crown and Anchor booth, until nearly 2 o'clock in the morning, paying for all my companions, and brandy, &c., flowing as freely as water into a horse-trough from a spring, though I was myself a teetotaller. I was never, indeed, intoxicated in my life, except, perhaps, once when a boy, through a friend (?) having given me a glass of wine. In my younger days, I never knew what it was to want money, except as the result of my own extravagance. When a compositor on the "Sun" newspaper, I often earned my four guineas a week, and when appointed reader of that paper, *i.e.*, "corrector of the press," as non-professionals always put it, my standing salary was £3 2s. 7d. per week. I was allowed to be the quickest and cleanest compositor in London, the "whips," or "crack men" from other offices, being brought frequently to work against me, and bets being laid on the event. *About 80 of us worked in the same room. The "odds" were always in my favour, and I always "won easily," though I*

for the amusement of my companions, I gloried, not only in singing foolish comic songs, but in forging ridiculous lies, and confirming them with the most awful oaths.

Well do I remember, on one occasion, in the singing gallery of my late dear father's chapel, using a most awful oath. One of the congregation who stood by corrected me; when I exclaimed, "I'll be — if ever I swore in my life!" My face burns while I record the fact. O if the Lord had taken me at my word! Some friend, I never knew who it was, reported the matter to my father, and he was the means of making me feel so ashamed of myself that from that day to this I believe a profane oath has never polluted my lips. Many times afterwards did one quiver on my tongue, but it never escaped. And, I repeat, into the grosser sins, as they are called, of human nature I was never left to fall. This I write, as though with my dying pen, Aug. 11th, 1876. O the restraining and preventing mercy of God!

At one time I had free admission to the Surrey Theatre, London, and went two or three times a week; now I am kept from having the slightest desire to visit one at all. I have sometimes, when on board steamers, or staying at hotels, been thrown unavoidably into the company of "gentlemen" play-

knew nothing of any one being pitted against me until the race was over, picking up the types only at my usual speed. Had I known it, I might have been nervous, and my "backers" have lost; but the first announcement of the fact I in any case had was a loud cheer from my companions when the result was known. Compositors will have no difficulty in believing this when I tell them I was able to compose my nonpareil-minor galley, of about 4,750 letters, in an hour and forty minutes, with scarcely an error, not even a "literal" in it. I well remember that the man who came nearest to me was a "whip" from the "Morning Post," whose name I forget; and the next was name Price; but his work was very "dirty," to use a technical term i.e., full of errors. Some may call this recital egotism; but it is nothing of the kind. I believe these temporal gifts are as much from the sovereignty of God as are spiritual gifts; and equally so was my prosperity in after life, when I often paid as much as £150 a week in wages alone. I never boasted of my gifts; for, to say the truth, I never cared about them. The day came and the day went; I received my wages and spent them and that was all I cared.

ing at cards, but have never had any temptation to "take a hand." And as for betting, I look upon it as persons hoping to defraud each other. There is a good old English maxim, "He that bets and is *not* sure to win is a fool; and he that bets and *is* sure to win is a knave."

If, for some time past, one passage of Scripture has been more than another on my mind it is this: "Who maketh thee to differ from another?" And again I from my very soul exclaim, O the restraining and preventing mercy of God!

THE POWER OF TEMPTATION.

I once heard a minister ask this question, "Do you who are older in the divine life feel the plague or evils of your hearts as you did when you were younger?" Alas! alas! How little could he know of his own heart! For I am persuaded that no sooner is a man manifestively rescued by divine grace from the hands of Satan than his old master attacks him with double fury; and the longer he lives the more he feels of his innate vileness. At any rate, if this be not the fact, then I am quite out of the secret; for I confess, to my shame, that I have often felt a stronger desire to do my old master's fulsome work since I was made free than I ever did while I was under his yoke, though the very thought of doing that work is now most horrifying to my mind. And I am sure I am not alone in this; for the late Mr. Philpot proved the same in his own experience. He says,

"I remember when I, who do not even remember to have heard a blasphemy in my youth, much less to have uttered one, heard rushing through my soul an infinite number of curses and blasphemies against the most high God, till I put my hand to my mouth lest they should be uttered, and I cried to God that he would save me from them."

And what says Job, what says Paul? What says every true Christian?

I have sometimes thought if I had been equally powerfully tempted in my young days I should have

fallen under the power of the temptation. But this is limiting the Holy One of Israel. I believe his eye was as much upon me then as it is now. There was the same restraining power then as there is now, though I was not then sensible of it. Hitherto, with every temptation of the kind referred to, the Lord has made a way for my escape.

Nor is the power of temptation felt only as to the common and grosser sins of human nature; but the enemy will often, too often, alas! inject his poison of a more deadly and hateful nature still. Well do I to this day (Aug. 11th, 1876) remember that while on my bed of sickness, in June, 1864, after my return from Mount Sinai and Jerusalem, having been at the latter place attacked with dysentery, &c., I had so fierce a battle with infidelity that I never had the like before: "Now you have been over the whole ground; you have crossed the dreary desert; you have seen the Red Sea; you have three times visited Jerusalem. How *could* the host of 600,000 Israelites, besides women and children and a mixed multitude, with their cattle, have been supported in that desert? How *could* they cross the Red Sea? How *could* Jerusalem have ever been so sublime a place as is described in the Bible?" and so on. I had a sore trial for some hours. At last I was enabled to answer the first proposition as I have recorded it in my "Visit to Sinai," pages 46, 47, 65—68, which answer was the result of and written after my conflict. As to the Red Sea, if no miracle were performed, why is so much said and sung, as in the psalms, about it? It were worse than a cheat if the people crossed, as our moderns would have us to believe, where it was only knee deep. And as to Jerusalem, I was soon set at rest; for comparatively modern history, as in the time of the Romans, confirms the whole. And, moreover, I may now add that the Palestine Explorations have confirmed it still more.

My mind being set at rest on these points, I was attacked on a yet more vital point: "How do you know there is a God at all?" But it was by no

means the first time I had been thus assailed, and my mind set at happy rest. If there be no God, there could be no universe. If there were no great Uncreate, there could have been nothing created. And I was moreover able to give the answer that John Marrant gave to the King of the Cherokees. When asked by the king where God was, as he could not see him, "I *feel* him," said John. "And I have felt him in his *Law*, I have felt him in his *threatenings*, I have felt him in his *judgments*; and I trust I can also say I have felt him in his *Gospel*, in his *promises*, and in his *pardoning love and mercy*."

Temptations on this point are the most painful of all. The corruptions of our nature, though sorely distressing, we may often be enabled to set aside, as it were, as being revolting to even our ordinary senses; but these, on the being of a God, I have sometimes felt to make me tremble on my very seat. To cast aside such thoughts, I have sometimes taken up the paper, not only to read the news of the day, but to look over the police reports, in hope of meeting with something sensational, or even horrid, or anything which could divert my mind from so harassing a subject. But these carnal means are of no avail. Sometimes I have been delivered by the blessed Spirit bringing to my remembrance the days of old,—what I once was, and what I have been now made, and sometimes by melting me down with, "Thou shalt remember all the way," or some other sweet passage of Scripture, applying it to my heart in a way beyond the power of anything and everything human. Now, how is this, I have sometimes thought, that I should be thus tempted now more than I was in my younger days? for the power of temptation seems to increase with my years. And as with me, so with others, as I have said. It is to show us what is in our hearts, as it was with Hezekiah. "God left him, to try him, that he might know all that was in his heart;" that is, that *Hezekiah might know what was in his heart,—in his own heart; not that God might know, for he knew already*

(Jno. ii. 25); but that Hezekiah might know something of his weakness when left to his own heart. See also Deut. viii. 2: "To know what was in thy heart,"—"that *thou* mightest know what is in thy heart." And when we see this, we are in a great measure preserved from self-confidence, and constrained to cry for restraining and withholding grace, feeling that we need Divine power to uphold us now as much as in our earlier days. Christ was tempted of the devil, but he did not *fall into* the temptation. The Spirit led him into the wilderness to be tempted, but not to *fall into* the temptation. What harm can a flame do if it fall into water? So it was with Christ; but with us it is too often like a flame falling into oil, or a spark into gunpowder. "Lead us not *into* temptation;" "Watch and pray, lest ye enter *into* temptation." That is, lest ye fall in with the temptation. To be tempted is not a sin; but to cherish temptation is. Satan may tempt us not to pray, seeing that sometimes we feel as if it would be a sin to pray, when looking at our own hearts; but the sin is when we listen to the temptation, and cease from crying against it.

Notwithstanding all that I have said, I must add that I never remember the time when I was able to sin without some qualms of conscience; not exactly, as I have said, because I felt I was sinning against God, but because my education had taught me that it was wrong; but I always brushed those qualms aside as an elephant brushes aside the canes which are in his way in a jungle. And even here I see the restraining power of God.

SLAVERY IN THE EAST, PRESENT AND PAST.

Slavery exists in the East as it has existed from time immemorial; but we must not for a moment confound it with slavery as it existed amongst the Romans, or until within a very short period in America; for in the East we rarely hear of a master oppressing his slave, or compelling him to labour in the way that was formerly done in America.

Still less do we hear of a master making *his own children* into his slaves, as was, alas! often the case on the other side of the Atlantic, when a man corrupted his female slaves; for if a master in the East have children by his slaves, he must by law honourably maintain both mothers and offspring. There were numbers of slaves in the southern states of America who were the children of their ungodly masters, and who were treated as brutally as the other slaves; while, on the contrary, the slaves in the East are very much attached to their masters; just as we were attached to our master when we were the slaves of sin. "They are generally," says "The Englishwoman in Egypt," "extremely well dressed, well fed, and allowed to indulge in a degree of familiarity which is astonishing. If they conduct themselves well, they are frequently married by their masters to persons of respectability, and the ceremony of the marriage of a slave in the high hareems is conducted with extreme magnificence. It is not unusual for a grandee to give away in marriage several female slaves, and sometimes concubines, on the same day, to husbands of his own selection. In some instances, the slaves are distressed at being thus disposed of, and would rather remain in their old home; but generally a marriage of this kind is a subject for extraordinary rejoicing; and, accustomed as the women are to submit to the will of others in the affair of matrimony, from the highest to the lowest in the East, the fact of their superiors choosing for them their husbands rather recommends itself to their approval and excites their gratitude. On the day of their marriage, they are dressed in the most costly manner; while in the hareems to which they belong, Cashmere shawls and sometimes cloth of gold are laid that they may walk over them."

Slaves in the East generally have no idea of the blessings of freedom. They are content and happy, just in the sense that a mill-horse is, if he only have his full supply of provender. And is it not so with *Satan's slaves*? Visit the club-houses at the West

End of London, and then the extreme,—the haunts of crime at the East End. In the one you see luxurious vice, and in the other miserable vice; but the same contentment in both.

Some men, unhappily, are born slaves. Being the children of slaves, they are slaves by birth; others are sold into slavery, as Joseph was; and others among the Israelites sold themselves into slavery. Now, in a spiritual sense, all men, as I have shown, are born slaves; and some there are who would not be set at liberty, even were the door of freedom opened to them. During the war between the Greeks and Turks, most of the white slave girls in Turkey were Greeks, who had been dragged from their homes by Ibrahim Pasha; yet when peace was proclaimed, almost all of them refused to leave their masters and return home; and Mr. Carne gives an account of a slave woman from Dongola who was asked if she did not wish to return home, where she used to be as free as an antelope; but no; she liked her new master and her new situation so well that she had no desire to return to her former state.*

* The unhappy negro is not treated with cruelty when he arrives in a Turkish household; for the Turk, though a capricious, is not an unkind master, and the lot of the black slave is, as far as material comfort goes, not to be deplored; but the trade by which they are brought from their native land is attended by every kind of horror. The slaves are generally prisoners taken in marauding expeditions by the native chieftains, and sold to the Arab merchants. Dongola and the neighbouring countries supply the great body of these unfortunates, who are carried often 2,000 miles to Tripoli and the other African ports of the Mediterranean. The horrors of the Atlantic middle passage are not to be compared to those of the journey across the desert. Sometimes the whole caravan perishes in consequence of a single well having been dried up by the scorching heat. The dealer and his friends alone escape, as they generally carry enough water for their own use in any emergency. The roads from the interior to the Mediterranean are white with bones, the result of many centuries of this traffic.—*Times*.

Burckhardt states that he once saw no less than fifteen slaves and three of their masters perish in the desert for want of water. It is no uncommon thing for slaves, if taken ill on a journey, to be left to perish. So it was with the young Egyptian, as in 1 Sam. xxx. 18. But our Master never leaves his adopted ones to perish. They may and must pass through the desert; but *there shall none of them perish.*

It is so literally and so spiritually. Men cleave to sin with all their might; yea, though the terrors of the bottomless pit are set before their eyes. But when God's set time to favour Zion comes, and they are made to feel their awful state, horror upon horror seizes them, trouble and sorrow encompass them, and they are at last made glad to flee for their lives. O what a mercy that the door of mercy is open to them!

In one sense man is born free. Hence he is compared to a wild ass's colt,—free as the air he breathes; but it is free only according to his nature. And what is that nature? To go astray, speaking lies. He is a transgressor from the womb. Wild, wild in the extreme; and he remains wild until he is caught and held in with bit and bridle.

When I resided in Manchester, there was a class of men who called themselves Socialists, or Free-Thinkers! *Free-Thinkers*? They were so bound in Satan's fetters that they could think only Satan's thoughts. They were not free to think anything else; yet they boasted of their freedom, imagining that because they ridiculed everything of a divine nature, they must, therefore, be free.

When men of old time were taken prisoners and sold into slavery, their beards were shaved off, as a mark of degradation.* This is what is referred to in Isa. xviii. 2, 7,—“peeled,” or, as the margin reads, “polished,”—“outspread and polished;” i.e., dispersed and shaved,—scattered abroad and sent into slavery. But the time was to come when they would assemble again on Mount Zion, as they did.

Baldness also refers to grief and captivity. See Mic. i. 16; Isa. xv. 2; &c. &c.

It was common in the East for women taken in war to be sold as slaves, and then to become the wives of their masters. This was allowed by the

* Belzoni tells us that one day one of the buffoons of the pasha of Egypt took it into his head, to cause a laugh, to shave off his beard; but as soon as he made his appearance, the women thrust him out at the door, and even his fellow-buffoons would not eat with him till his beard had grown again.

law of Moses, as we find in Deut. xxi. 12-14. The woman had to shave her head, not as a mark of her slavery, but as bewailing the loss of her father and mother, from whom she had been taken,—a custom still prevailing in the East; that is, shaving the head as a mark of grief. Job shaved his head when he heard of the loss of his sons. (i. 20.) To this bewailing the psalmist refers in xl. 10, 11: "Forget also thy own people and thy father's house. So shall the King greatly desire thy beauty; for he is thy Lord, and worship thou him." What can be more trying to a child of God than to have to forsake father and mother and his own people,—his former companions? It is like tearing the flesh from his bones. But it must and will be done. All must be given up that is opposed to the will of his new Master. (See Matt. x. 37.)

In this respect I was favoured above many. So far from it being a grief to my father, I believe one of the happiest days of his life was that in which he first learnt that my mind was exercised about eternal things. Neither was it a trial to me to leave my companions; for I had long before become disgusted with them, and given them up, without the slightest idea of the matter beyond its immorality and expensiveness. But I had afterwards to endure a temptation of another kind,—that all I knew I had learnt from my father and the ministry of other good men. It is true they described my feelings most minutely; but had I not heard the same things from my youth up, and might they not now be only just coming fresh to my mind? Yet, I would say to myself, "I was never concerned about them before. How is it I am concerned now?" And over and over again did I wish I had never sat under the sound of the gospel; for then, I thought, I could have no doubt about the genuineness of my feelings. For months was I tried with this, and could meet with no one similarly exercised; until, on one occasion, I went to hear a good man (the late David Denham), who was led to *speak upon the subject. The word was blessed to*

me; and from that day to the present I cannot call to mind that I have ever been very much exercised on that point.

SLAVES EXALTED.

Solomon says, "I have seen servants (slaves) upon horses, and princes walking as servants upon the earth." This is no uncommon thing in the present day in the East. In Persia especially, and even in Turkey, until very recently, it was common enough for a man to be prime minister one day, and be beheaded or sweeping the streets the next. "Where the word of a king is, there is power." It is only for the king to command, the order must and will be obeyed. (See Dan.) There is no power above the ruling sovereign, as our Parliament is in this country.

On one occasion, under the reign of a late sultan of Turkey, a pasha was disgraced, perhaps without any cause except a whim of the sultan's. His property was confiscated, and he thrown penniless upon the world. What did he do,—blow out his brains, or throw himself into the Bosphorus? No; but just what every other Mahometan would have done, and as some others have done, under like circumstances,—with the most cool "Mashallah!" (It is God's will!) set up as a travelling huckster. This was, indeed, "a prince walking as a servant upon the earth."

Again. The celebrated Mehemet Ali was originally a Memlook, or white slave; and we all know how in his case Solomon's words were verified; for, being himself exalted, he set up one and pulled down another as he pleased.

When I was at Minieh, in 1856, I saw a black man on a horse, richly caparisoned, and he attended by a numerous suite. This man was modeeah, or ruler of the Minieh district. Originally he was a slave in Abbas Pasha's palace. When Abbas was at Constantinople, on a visit to the sultan, he fell in love, *à la Turk*, with a female Circasian slave belonging to a lady of rank there. The lady made him a

present of her, on condition that he would give her (the slave) 2,000 feddans of land in Egypt as her dowry. This he faithfully did, on returning to Egypt; but he soon became tired of her, and married her to the slave referred to, presenting her with a handsome fortune, but at the same time taking from her the land he had given to her. When Abbas was dead, his successor, Said Pasha, had to go to Constantinople to pay his respects to the sultan, and the lady already mentioned took the opportunity of calling his attention to her former slave and to the fact of Abbas having taken from her the land. Immediately on his return to Egypt, Said made the slave into a *modeseah*, and placed him over the Minieh (or Feshin) district. Why? To display his contempt of his predecessor and to annoy his son, who had considerable property in that district. So here was young Il Hamee Pasha with one of his late father's slaves put in authority over him; and most arbitrarily he used that power, even at one time, when I was there, to the stopping of his sugar factory at Minieh, and almost throwing his land out of cultivation.

Kosrow Pasha, who has recently figured so prominently at Constantinople, was originally a Georgian slave. A poor man was once taken before him on suspicion of having robbed his master. Kosrow ordered a red-hot iron to be applied first to his head and then to his chest, to extort confession. Still the man did not, perhaps could not, confess; whereupon his head was thrust into a box filled with smoke, and held there until he burst a blood-vessel, and died in a few hours.

"What man, beholding this,
And having human feelings, does not blush
And hang his head to think himself a man?"

"I would not have a slave —
— To fan me when asleep
And tremble when I awake, for all the wealth
That sinews, bought and sold, have ever earned."

Joseph is another instance of slaves being raised to great power. But Joseph was as Pharaoh him-

self, being entrusted with his seal; which means that his power was unlimited. But on this I shall not dwell, as I have referred to the subject in "My Wanderings."

The eunuch of whom we read in Acts viii. 27-38, was really a slave of the queen's; and we read that he was a man of great authority, and had charge of all the queen's treasures.

In Luke vii. 2 we read that the centurion had a servant, or slave, who was "dear to him;" or, as Wicklyffe translates the passage, who was "precious to him." And slaves are often precious to their masters. Their masters often make them handsome presents, find wives or husbands for them, and sometimes even give their own daughters to them to wife. Thus Sheshan gave his daughter to his Egyptian slave Jarha. (1 Chron. ii. 34, 35.)

The late sultan (Abdul Medjid), on one occasion, told an elderly female slave to put on her yashmak (or veil), get into an araba, and ride round the city until she saw a man whom she would like for a husband. This was done. She fixed upon a youth who was kneading a paste for a sweet composition called alva. She was old enough to be his mother. No matter. It was the sultan's will that he should marry her. A hareem was comfortably fitted up at the expense of the sultan, and the slave woman became a free wife.

Some wives have slaves who are their own property, as was the case with Sarah; and these their husbands cannot legally set free or take as concubines without the consent of the wives. But should a husband, nevertheless, take one and have children by her, the children would be slaves, unless the wife meantime sold or presented her slave to her husband; but neither of these can the husband compel her to do. In the case of Sarah, however, Hagar was really given to Abraham by Sarah for a wife, as recorded in Gen. xvi. 3; but she did not, at the same time, give her her freedom. This was in strict accordance with the customs of the country in those

days, and as they still exist in the East. Hence said the angel to Hagar, "Hagar, Sarah's maid" (or female slave, as the word "maid" means), "whence comest thou? — Return to *thy mistress*," &c. (Gen. xvi. 8, 9); for Hagar had become pert, thinking that as she was Abraham's wife and had borne him a son, she could do as she pleased; but the angel rebuked her, and perhaps mortified her pride, by telling her she was still Sarah's slave. Had Sarah given her her freedom when she gave her to Abraham, Ishmael would not have been a bondchild.

It is the duty of the slave to follow his master, to carry his master's sandals, to unloose them when necessary, and to wash his master's feet. Now it is a service menial enough to walk behind a man and to carry his shoes; indeed, it is only done by the meanest slave; But John the Baptist did not consider himself worthy of doing even this for his Royal Master. He was not worthy to bear his shoes, or even to unloose them. That is, he was not worthy of being Christ's meanest slave. (Matt. iii. 11; Mark i. 7.) But no part of John's remarks with regard to Christ would more surprise the people than when he said, "He that cometh after me" [followeth me; for to that custom, I believe, he figuratively refers] "is mightier than I." "How can that be?" the people would say. "Why, he that *followeth* is the slave, and how can the slave be mightier than his master?" But John knew how it was well enough, and knew the force of the expression he was using. He knew that his Divine Master was coming after him in the form of a slave (Phil. ii. 7), and prepared to die a slave's death, and yet that he was greater than he.

When David sent to take Abigail to wife, "Behold," said she, "let thy handmaid be a servant to wash the feet of—" my lord? No, but of "the *servants* of my lord." So far from being worthy of becoming David's wife, she expressed herself as fit only to be a slave to his slaves.

Slaves in Egypt are often very guilty of petty thefts; and for this they are chastised by their

masters. Some of our commentators say that Onesimus, who was really Philemon's slave, had stolen something from his master, which caused Paul to say, "If he owe thee aught, put that to my account;" but I am inclined to think that Paul referred to the fact of Onesimus's having run away, and the value of the loss of his time, or perhaps his freedom, was to be charged to Paul.

It was an ancient custom, that if a slave were disobedient, he was every night let down into a dry pit, similar to that of which we read in Ps. xl. 2, and many other parts of the Bible, and drawn up again in the morning only to be made to resume his labour; and if the master were vindictive, the punishment was sometimes continued until death ensued. And O what a death to die, inch by inch, as it were. This was the punishment referred to in Job xxxiii. 24: "Deliver him from going down to the pit; I have found a ransom." "Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit," &c.

Sometimes these pits were in a most filthy state, never being cleansed. To these, in a spiritual sense, Hezekiah refers when he says, "Thou hast, in love to my soul, delivered it from the pit of corruption." Often the poor slaves in these pits were left without water, and died of thirst, perhaps the most dreadful death a man can die. To this Zechariah refers: "I have sent forth thy prisoners out of the pit wherein is no water," and in which they were literally dying of thirst.

THE JEWS IN BONDAGE.

At the time that Christ was upon earth, the Jews were in bondage under the Romans. If a Roman met a Jew, he could compel the Jew to go with him and carry his burden; if a Roman smote a Jew, the Jew must not resent it. (Matt. v. 39-41.) And the Jews had to pay what taxes soever the Romans demanded. Yet their national pride would not admit *that they were in bondage*. They were born free, *they said, and thought they were still free*. The Re-

deemer referred to this in a temporal sense, though he had also a higher sense in view, when he said, "Ye say ye see (or are free), therefore your sin remaineth" (ix. 41); for "whosoever committeth sin is the servant" [or *slave*, as the word means] "of sin." (viii. 34.) "You may not," as though he had said, "be actual *slaves* to the Romans; but you are so in some respects. You are compelled to pay taxes to them, and you must obey their laws; but, worse than that, you are really the *slaves* of sin. Sin is your master, and you delight in his service,—so delight in it that you think you are free all the time you are doing his bidding, and are unwilling to believe you are his slaves at all. You say you are free, therefore your sin remaineth. That is, you vainly believe yourselves to be righteous, and are not conscious that you are sinners at all, though 'ye are of your father the devil, and the lusts of your father ye will do' (viii. 44); therefore ye are destitute of forgiveness; for without a sense of sin there can be no repentance, and without repentance there can be no forgiveness. Your sin, consequently, remaineth; that is, rests upon your own heads. You know nothing of bondage sensibly, therefore you can know nothing of the sweets of redemption. But if the Son make you free, ye shall be free indeed. *Then* your bondage to the Romans shall count as nothing, compared with that blessed freedom which your souls shall enjoy."*

CHAPTER III.—CAPTIVITY.

SLAVERY AND CAPTIVITY DISTINCT.

THOUGH it is usual, in oral and printed discourses, to dwell upon the terms "slavery" and "captivity"

* In one of the daily prayers of the Jews, in regular use at the present time, are these words: "Praised be thou, O Lord God, King of the universe, that thou hast not made me a slave." But Josephus tells us that in the time of Ptolemy Philadelphus there were immense numbers of Hebrew slaves in Egypt, and that they were held in such general contempt that the king was able to purchase 100,000 of them for a mere handful of money.

as being the same, at any rate of the same import, yet there is, throughout the Bible, as in all history, a marked distinction between the terms.

A man may be a captive, and yet not a slave. The brigands of Italy at the present time often take persons captive when they venture outside the city in the evening, and, indeed, sometimes in broad daylight, as was the case with a banker at Naples a few years ago, who was seized when within a few yards of his own house; but those taken are not reduced to slavery. They are held in confinement until a ransom-price is paid for them; and this, whether slaves or captives, must be done, ere they can be set at liberty.*

I do not know, however, that I can better illustrate the difference between slavery and captivity, in a *literal* sense, than by mentioning the case of the Israelites themselves. In Egypt they were slaves, and made to work with rigour. In Babylon they were merely captives, and enjoyed a large amount of freedom.† They had their gardens, their vines, their

* Kidnapping is not so common now as it was only a few years ago. It still, however, occasionally takes place. In some parts of Sicily, the south of Italy, and Spain it is still dangerous to travel without a powerful escort. In 1870, when at Gibraltar, I went in a carriage with the children of a commercial friend to San Roche, only four or five miles from Gibraltar. A few days afterwards, a gentleman and his nephew, passing over the same ground, were seized by brigands, and had to be ransomed with the sum of £2000. Five of the brigands were afterwards shot; but only £300 was recovered.

† Amos, 787 years before the coming of Christ, prophesied that the Israelites should go into captivity beyond Damascus; that is, further east than Damascus; and this prophecy was fulfilled 66 years afterwards, as we find from 2 Ki. xvii. 6.

In Nahum ii. 7 we read that Uzzah, meaning Nineveh, shall be led away captive as with the voice of doves; that is, with a mournful voice, just as doves make a moaning sound.

The Lord by Isaiah (xiii. 17), speaking of the Babylonians, says, "Behold, I will stir up the Medes against them, who shall not regard silver," &c. That is, they should take the people into captivity, and not be persuaded by any amount of bribe to set them free.

"High in my dome are silver talents roll'd;
With piles of labour'd and unlabour'd gold;
These, to procure my ransom, I resign."

But no; it shall not be accepted.

houses, &c.; and so satisfied were many of them with their situation that they refused to return to their own country when Cyrus gave them liberty to do so. Indeed, we find from Ezra (ii. 64-67) that only about 50,000, including servants, returned at first, and 1,500 with Ezra afterwards. (viii. 1-14.)

Elijah said to the Shunammite woman, "Wouldst thou be spoken of to the king, or to the captain of the host?" imagining that, as she was a Shunammite, she was in captivity in Israel; but she said, "I dwell among my own people." She was not a captive. She had married an Israelite, and, therefore, had become one of the people. And thus may a true Israelite be mistaken for an alien. His evidences may not be very clear.

Now Judas, notwithstanding his profession, was a slave to Satan to the last. He was fast bound to Satan, and, therefore, though he repented, he did not experience the repentance of the Gospel; and the result was, he went out and hung himself. Had he been merely a temporary captive,—if I may use the term,—a backslider, Gospel repentance would have followed his sin; but he was one of those who had tasted of the good word of life and had fallen away. That is, he had been enlightened to see that Christ was the Messiah, and was to die for his people; but, like Balaam, he knew it not for himself, but for another. His own conscience told him that he neither loved Christ nor his disciples, but "the bag" of money only. Envy and covetousness had possession of his heart, and he received the reward of all who die in that state.

Take, again, Esau. He eagerly sought a blessing of his father; but did he repent of his sin in having parted with his birthright for a mess of pottage? On the contrary, he said, "The days of mourning for my father are at hand. Then will I slay my brother Jacob." He was a slave to revenge.

Captives taken in war were sometimes stripped naked, and exposed, not only to the gaze of the multitudes who rushed to see them, but also to th

scorching rays of an Eastern sun. What a state for the poor women especially, and still more especially for those who had been brought up delicately, never appearing in public unveiled. But even these were not always reduced to slavery.

Here is another difference between slavery and captivity. A slave knows he *must* obey his master, and often does so willingly; while a captive, though he may be blindfolded, knows he has been kidnapped, and, sooner or later, groans to be released. To the day of his death he will never forgive himself for having gone in the way of the brigands, even when he has the witness within that he is forgiven of God. Indeed, the more sure he feels of this, the more he will be ashamed of himself. I trust, if I am not most awfully deceived, I know what it is to be as certain that my sins are forgiven as that Christ died on the cross, and yet at the same time to feel ready to tear myself to pieces on account of those very sins. And could I willingly renew them or augment their number? Alas! Alas! The longer I live the more do I feel a will within me desperately striving to make me do the very same things again, and worse. But, bless the Lord, I have another and a better will not less desperately determined I shall not. I use the word *desperately* unqualifiedly; for the struggle within is sometimes *most* desperate; so desperate that it sometimes seems that the better part would be conquered. And O how I have to cry, "O Lord, hold thou me up, or I shall fall!"

CAPTIVITY OF THE MIND.

It is not necessary that we should fall into *open* sin to make us feel our captivity, and to be stripped of all our joys. Where we have to mourn over one outward sin we have to lament a thousand *heart* sins; at least I know I have, many as my outward shortcomings are. I once heard of a minister who went to see a poor old woman on her death-bed, when she *told him she felt herself* to be so great a sinner that *she often feared there was* no mercy for her. "O!"

replied the minister, "I am sorry to hear you are so great a sinner." "Ah, Sir," she replied, "mine are *heart* sins. I can get no peace on account of them." "*Heart* sins," rejoined the minister, "what are they?" Poor man! He had never heard of such sins as those, much less had he felt the power of them. But the child of God is made to feel that even "the thought of foolishness is sin," much more "the lust of the eye and the pride of life." Paul exclaimed, "O wretched man that I am!" Yet we do not read that after his conversion he fell into any open sin; but it was his heart sins, the law in his members warring against the law of his mind; and this brought him into captivity, yes, really into captivity (not into slavery) to the law of sin and death. (Rom. vii. 21, 28.)

How often do we find that, when we would do good, Satan hinders us, as Paul says; that is, he stirs up his emissaries to oppose and annoy us in every possible way. Satan once said to Luther, "The Lord will not hear you." "Then," said Luther, "I'll cry louder." He was determined, as it were, to take heaven by storm; for "the kingdom of heaven suffereth violence, and the violent take it by force."

A man born blind knows nothing, in reality, of the blessings of sight; but for one who for many years has had good eyes, and been able to use them, not merely as an animal, but as an intelligent being, appreciating every flower, minutely examining and wondering at the structure of every insect, for such a one suddenly to lose his sight, O what torture! And the glare of the sun upon his eyelids only adds to his misery. So a man who has been a slave to Satan all his life, and still is, knows nothing of the blessings of the religion of Christ manifested in the heart; while one who has felt something of Divine love in his soul has had his affections drawn upward and away from the world, and really enjoyed sweet communion with his Redeemer, while his heart has been melted down in gratitude to the God of all his mercies, and especially that he is not in hell, which he well knows he deserves; O for such a one to get into

a cold, careless state, this is indeed to fall into captivity. And thus what misery, what torture, he experiences at times! And the more the light of the Spirit glares upon his conscience, the more miserable he becomes.

CAPTIVITY THROUGH DOUBTS AND FEARS AND TRIBULATION.

There is another kind of captivity, caused by our doubts and fears, and exercises. Many things which, when rightly understood, are evidences of our being in a right path, we often look upon as being evidences against us. We are told that it is "through much tribulation we must enter the kingdom;" yet we very often set down that very tribulation as a proof that the Lord is not on our side; so blind are we. True enough, there are some professors who seem to ignore every evidence short of a full assurance of faith, passing by the exercises of a poor tried soul; but such often make sad the heart of those whom the Lord would not make sad, and set aside Matt. v. altogether, while they may bolster up such as presumptuously think faith is at their own command. They are "doing a great work," *of course*, and cannot come down to such grovellers. Well; if they are right, I am awfully wrong; but I would not change places with them. An old divine says, "There is no going to heaven without passing hard by the gates of hell." The gates of hell are, as it were, on the road from earth to heaven, just as Bethlehem is on the road to Jerusalem from Hebron; and though, I believe, some have to pass nearer than others, all have, in their feelings, to pass within sight of the gates.

Christ had to carry his cross when living, and was nailed to it when dying. It was not until his spirit had departed that he and the cross were separated. May not this teach us that we must endure the cross to the last, that nothing short of death can remove *us from it, and that even our temporal joys may prove a cross?* The thorns pierced the head of

Christ; and Paul had a thorn in his flesh. So must we have, if we are to be like either Paul or his Master. Or how can we be like Paul, if we never cry, "O wretched man that I am?" or like Christ, if our souls are never "exceeding sorrowful?"

"But," perhaps some of us may say, "how will it be with me when I come to die? How will it be with my soul, and how will my poor body bear the pain?" Ah! This is one of our weak points. I am often tried here; and even when I have felt my feet firm on the Rock, and Satan has not appeared able to shake it by causing me to doubt my interest in Christ, I have felt my heart sink at the thought of the pain I must endure,—so cowardly: "You know how you wince under pain now," says our enemy; "but what is that compared with the pangs of death?" Here again is captivity. But O to be able to wait until the time comes! God has promised his people strength equal to the day, not *before* it. They shall have dying strength in dying moments, even as to their poor bodies. We are too prone to want it in living hours; but that cannot be. It is *in* trouble that the Lord has promised to be specially with his people. Yet we sometimes feel as if we could not trust the Lord with our bodies, though we can with our souls. Even Moses was not free from misgivings. Hence he said to the Lord, "Show me thy way;" that is, "Show me what thou art about to do with us, and where to take us;" but the Lord simply answered, "My presence shall go with thee. (Exod. xxxiii. 13, 14.) Whether there be hot suns or shading clouds, sandstorms or calm weather, let that suffice." And when Paul prayed that the thorn in his flesh might be removed, the Lord simply replied, "My grace is sufficient for thee." So you may, if you can, rest assured dying strength shall be given to you in dying moments. You have not yet crossed the river; but remember, Christ is on *this* side as well as on *that*. It cost him his life to redeem you; his power only is necessary to fulfil his promise to give you strength equal to your day.

"Whate'er thy lot, whos'er thou be,
 Confess thy folly; kiss the rod;
 And in thy chastening sorrows see
 The hand of God.

"A bruised reed he will not break;
 Afflictions all his children feel;
 He wounds them for his mercy's sake.
 He wounds to heal."

And thus, while we press forward to the things which are before, we are exhorted to forget the things which are behind. And what are they? Amongst other things, our troubles. Every one makes one less, and we leave all behind. O for grace to enable me thus to live!

We do not like these afflictions, and they often throw us into bondage of soul; but it is a good sign when they are the means of humbling us, and causing us to acknowledge the Lord's wisdom, and sovereignty, and right, inasmuch as we deserve it. Then we can see good in the evil. Hezekiah said, "For peace," or instead of peace, "I had great bitterness;" but he immediately exclaims, "Thou hast in love to my soul delivered it from the pit of corruption." So we may be smitten by a strong hand and with a smarting rod, but we shall be healed with the Balm of Gilead. If we had only small deliverances, we might think we had wrought them. When threatened with any heavy trial, Luther used to say, "Come and let us sing the 46th psalm, and defy the devil." Our sweetest birds of song,—the nightingale, to wit, can sing in the dark as well as in the light; but how few of the Lord's adopted ones are thus favoured. All can sing loud enough in the light, but in the dark they are for the most part like the Israelites in Babylon. Their harps are hung on the willows, and they cannot sing the songs of Zion.

CAPTIVITY THROUGH BACKSLIDING.

As with the captives taken in war, as I have described, so it was with the daughters of Zion, as in *Isa. iii. 17, margin*, and *Nah. iii. 5, 6*, when they departed from the Lord. And such is the lot, more or less, of

those who backslide from the Lord, and are taken captive by Satan. They are stripped of all their joys, all their comforts. When made sensible of their state, they hang their harps upon the willows by the river, whither they have gone in the hope of refreshing themselves; but their throats are parched, and they cannot sing. "Ah, ah!" say their enemies, "so would we have it." They feel that they have forsaken the Lord, and they fear that he has forsaken them. But, no! His fatherly hand is upon them. He will chastise them for their folly, humble them in the dust at his feet, and cause them to return with weeping and supplications; but his loving-kindness he will not take away. The prey shall be taken from the mighty, yea, from the terrible one. "The captivity of the just shall be delivered." (Isa. xlix. 24, 25, *margin*.)

We read that Satan goes about,—goes *about*; as though he were continually going round the walls of the city, looking for unwary ones taking their evening walks in the cool and enticing groves outside. And, therefore, it is that we are exhorted to beware of Satan's wiles. The very words, "wiles" and "devices," imply the cunning way he will go to work, and show the determined nature of his malice; and it is worthy of remark that it was the *heel* the serpent was to bruise (Gen. iii. 15), as though implying he would be constantly *following* the people, trying to trip them up. The Arabs to this day have a maxim: "The serpent knows his own ways, and how to bite the heel." But this forms no excuse for those who are entrapped. I can speak for myself. I have never been taken captive without feeling that the cause was in myself, and condemning myself for my folly. Indeed, the sin itself gives the warning, just as the hum of a musquito warns of the approach of the little pest, and bids us beware before it stings us. And sometimes I have felt so determined not to leave my stronghold, and have resisted every attempt to entice or draw me outside the city, and yet have gone astray; that it seemed as if the enemy had not contented

himself by lurking about the walls, but had penetrated into the very heart of the city itself, and seized me ere I was aware. We may not be living in any actual sin, and God forbid that we should; but be at ease in Zion, in a lukewarm state, not on our watch-tower, but engrossed with our worldly affairs. And seldom do we stop here. Satan soon sees the breach in the wall, and takes advantage of the opportunity. Where are we then? We soon give proof that our old hearts are what they ever were,—a nursery for everything which is evil; and an unspeakable mercy it is if we are not left to give proof of it in an open way. Dare any of us say we never *have* given that proof? I dare not; and though I have, through the Lord's sovereign mercy, proved that where sin abounded grace did much more abound, yet the more I have been made to experience this, the more I have abhorred myself and repented in dust and ashes; and the more I have felt the absolute necessity of the upholding and protecting hand of God, the more I have been determined, as I have thought, as far as in me lay, to "keep my heart with all diligence." I have heard some good men say they have given up vowing and promising. I wish I could, in a right way; but I might as well attempt to fly. I often charge my heart and tongue too, and as often feel how useless it is so to do.

This is indeed no child's play, but earnest work, and very different from our state when slaves to sin. We cannot turn to the right hand or to the left without, sooner or later, feeling deep remorse; until at length our souls loathe the swine's food set before us, and, like the prodigal, our eyes are cast toward our father's house, and we say, "I will arise and go to my Father, and say, I am no more worthy to be called thy son; make me as one of thy hired servants."*

* The prodigal did not say, "Make me one of thy *slaves*," but "as one of thy *hired servants*." There is more in this than at first sight appears, unless we are somewhat acquainted with the customs of the East. A hired servant was and still is paid his wages every evening, and his services may or may not be required the following day; whereas a slave lives in the house

I *know* what I am writing about. When my soul was set at liberty under the Gospel, as I shall show by and by, I had no more doubt that God intended me to be a minister than I had of my own existence. The whole Bible seemed to be opened up to me. I purchased a little book, "Clarke's Scripture Promises," and every promise appeared to be mine. Yes, and I could expatiate on them too. If I read, "The Lord is good to them that wait for him, to the soul that seeketh him," I saw that there was a *waiting*, and a *seeking*. I saw that there was a God, omnipotent, able to perform what he had promised, and that he not only promised to *do* good to the waiters and seekers, but that he *is* good to them,—good now, and will be good for ever. If I read, "Blessed are they which do hunger and thirst after righteousness," I saw that the promise was not only made for the future, but that the assurance was given for the present,—they *are* blessed. If I read, "The Lord heareth the poor, and despiseth not his prisoners," I could see that these poor were *the Lord's* prisoners, not Satan's; and I believe one of the sweetest days I ever had in my life was the one in which that passage first struck my mind, and when I was led to meditate upon it; and I thought that *that* must be the first text that I should preach from. I pictured to myself crowded and admiring congregations, and fancied, in the pride of my heart, that I should as far outstrip my dear father as he outstripped all the ministers in his day or since. But I soon learnt the truth of what my father says in his "Nazarene's Songs:"

"Young Christians oft please their vain mind
With wonders they hope to perform;
But soon they come limping behind,
Their courage all fail'd in a storm."

And of what Jeremiah says (x. 23): "It is not in

with his master, is sure, at any rate, of plenty of food, and, as I shall presently show, is more esteemed by his master than is a hired servant. So the prodigal did not even dare to hope that he could be taken into the house. "Hire me by the day, and dismiss me when it seems good in thy sight, though starvation may be the consequence."

man that walketh to direct his steps." And Paul again: "Let him that thinketh he standeth take heed, lest he fall." I went outside the city gates and was taken captive. I fell into a sad backsliding state. The sting made my conscience smart for some years; and from that time to the present (1876), though I have been called upon to freely use my pen, I have never had one serious thought of ever becoming a parson.

"I've inward turn'd my eyes upon myself,
Where foul offence and shame have laid all waste;
Therefore my soul abhors this wretched dwelling,
And longs to find some better place for rest."

Now, if there were no danger of the enemy taking us unawares, the divine exhortations to *watch* would be useless: "Watch and pray, that ye enter not into temptation." The watchman said, "I stand *continually* on my watch-tower in the day time, and I am set in my ward *whole nights*." (Isa. xxi. 8.) Day as well as night it becomes us to watch. We know that, unless the Lord keep the city, the watchman waketh but in vain; but the Lord will be inquired of for these things to do them.

It is because Satan has been despoiled of his goods, which he held in peace, that he seeks every opportunity to harass those of whom he has been deprived, just as is the case with the Ishmaelites and the Jews. The Ishmaelites to this day maintain that Hagar was Abraham's lawful wife, as indeed she was, and Ishmael his eldest son and heir, and that he was despoiled of his father's lawful property by Isaac. Therefore it is that they are most bitter against their half-brothers, and annoy them in every possible way. At one time Isaac had sway in the East; but now Ishmael rules.

When a man in the East has experienced some heavy loss or has a great trouble upon him, he often exclaims that he is in captivity, which would be equal to our saying, "We are in distress." Thus it *was with Job, as in xlii. 10. He was never in reality a captive, yet his captivity was "turned."* And how

sweetly does David speak of the same, in Ps. xiv. 7: "When the Lord bringeth back the captivity of his people, Jacob shall rejoice." What captivity? Not a natural captivity, as the people at the time were free; but a spiritual captivity. The people had "all gone aside;" they had backslidden and done "abominable works;" and some had gone so far as to say, "There is no God." This had caused great distress to the church, and she longed for the salvation of Israel, and that their captivity might be "turned." And, if I may judge from my own experience, this captivity is more distressing than even our bondage under the law. I am sure I have suffered more pangs from a captivity caused by my having departed from the Lord than I ever did before I knew him; and I have been constrained to say, "I will bear the indignation of the Lord, because I have sinned against him." And yet at the time I was labouring under it, I thought nothing could be more distressing than the felt bondage under the guilt of a broken law.

If Satan can but entangle a true citizen, it matters not to him whether it be by a cart-rope or a mere thread. Indeed, *small* sins, if I may use the word, are his most dangerous traps. We can see and often avoid glaring sins,—large man-traps, just as we can hear the noise of a rattle-snake; but small sins Satan often covers over in so genteel a way that they are hardly seen at all; but once in, it is frequently all over. We go on and on, like a snowball, increasing in size at every roll. "Man knows the beginnings of sin, but who bounds the issue thereof?" O beware, then, of *little* sins! A cloud apparently not larger than the crown of your hat will hide the sun from view. A very small viper can give a death-bite, a very small thorn cause a festering wound. How prone we are to despise the day of small things even in this respect. How slowly, yet how surely, does a moth destroy a garment!

How often do some, instead of fleeing from even the appearance of evil, see how near they can approach to actual sin without bringing guilt upon

several years prior to 1846 I had been living in a way that I should not like to be transcribed on my forehead. Yet I was rarely absent from the Monday night prayer-meeting or the Tuesday night preaching; so that none but God and myself knew the state I was in. But my severe chest attacks in 1845 and 1846 caused me to think *a little* as to my state; but it was only a little. Did I seek for manifestive forgiveness? Reader! Reader! I was so hardened that I often seemed not to care whether I was forgiven or not. The death of my dear father in 1844 had made some impression upon me; but it was not enduring. Then came my dangerous illness while in Malta at the end of 1846, and my subsequent journey to Egypt and the Holy Land. I began to be filled with bitter remorse. I did not wonder that God had afflicted my body, but I did wonder how it was he had so prospered me in providence, and that he had not blasted everything I had undertaken. I saw no deliverance; while death from consumption, according to the opinion of my doctors, was drawing nigh. O! How well I remember, while on the French steamer going to Constantinople, how my past life was opened up to me! I had been baptized by my father, received into church fellowship, and attended to the precious ordinances of God's house. But O! What was I then! How I had departed from the good old paths, and been taken captive. True enough, while at Malta, I had, under the ministry of a Scotchman, been somewhat relieved; but I was still left a captive. Then came my journey from Egypt through the desert to Jerusalem. I was far from being insensible of the goodness of God to me in that "great and terrible wilderness," having been enabled to set up therein my "Ebenezer,—Hitherto hath the Lord helped me;" but I was still not as I wished to be. When in the church of the Holy Sepulchre, as it is called, at Jerusalem, I felt a softening of heart which caused my tears to flow, and "I had a sweet hope that I *had an interest in Christ's sufferings and death,*" *which was as an anchor to my soul, notwithstanding*

that it was suggested to my mind that I was every whit as superstitious as the poor pilgrims who were crossing themselves and kissing the priest-made relics. But I was still not able to say, "I know that my Redeemer liveth." Then came my journey to Jericho, through the Wilderness of the Temptation, as described in my "Wanderings," I., 492. And there it was that I proved the truth of the Lord's promise: "I will heal their backslidings, and love them freely."

"In about three hours from the time of our leaving Jerusalem, our guide announced to us that we were entering into 'the Wilderness of the Temptation.' 'The Wilderness of the Temptation!' I exclaimed; every circumstance at the same time rushing into my mind connected with that awful period when Christ was 'driven into the wilderness to be tempted of the devil.' 'The Wilderness of the Temptation!' And was it really *here* that the Saviour fasted for 40 days, while Satan hurled at his holy soul every temptation which ever was or ever will be endured by all his redeemed family? (Heb. iv. 15.) Well might the challenge be given, 'Behold, and see if ever were sorrow like unto my sorrow!' And well might I, as in sincerity and truth I did, boldly answer, 'Never, never! Impossible!' And I had such a sight of his sufferings, and so powerful an application to my soul of his redeeming love and pardoning mercy, that I was overwhelmed with grief and joy; while my own sinfulness, unworthiness, and backsliding (for I had for some time previously been in a sad backsliding and worldly-minded state) so covered me with shame that I would fain have hidden my head; and yet I could hardly believe it possible it was a reality, though my heart was broken and my eyes ran down with tears. My whole frame was so affected that I had to hold fast to the pommel of the saddle to keep me from falling; for I felt as weak and helpless as a child; and my very heart leaped and palpitated to a painful degree. 'The Wilderness of the Temptation!' I over and over again exclaimed; and, casting my eyes about me, O what a scene I beheld! If, in crossing the desert, I had beheld sterility and death-like desolation; if I had passed over rugged hills and along deep ravines, such as appeared to me to be unsurpassable for fearfulness; all, all sank into nothing compared with what was now before me. Limestone mountains rose one above another, without a blade of vegetation in any part, while towering cliffs and terrific precipices

stared wildly over our path, and gulf-like ravines yawned below us. And through this dreary wilderness our road lay."

Nay, reader, this was "no wild fancy of the brain." It was to me a glorious and most solemn reality. I trust I have since then experienced other instances of God's pardoning love; but, precious as those hills Mizar are, none of them so break me down to this day as does a remembrance of this, when brought to my remembrance by the blessed Spirit. As I say in my book, "Those who please may call this superstition; but I would sooner they called it *insanity* than that I should lose the recollection of that precious time." This very day (Oct. 18th, 1876) the savour of it refreshes my spirit.

I might have said much more in my book, for I realized much more. I well remember, and in some degree feel the power of it now, that, after the challenge had been, as it were, given, "Behold, and see if ever were sorrow like unto my sorrow," and I had answered, "Never! *Never!* Impossible!" I had the assurance that those sufferings were for *me* so powerfully impressed upon my heart, that if an audible voice had declared it from heaven I could not have been more certain of it. And well also do I remember that after my guide had missed me, and stopped for me, and looked at me with astonishment, for I was saturated with tears and perspiration, that my mind was carried back to Jerusalem, and I was led to reflect upon what I had there witnessed, and what the Redeemer had there endured for *me*. I had years before, unless I am greatly deluded, been set free from *slavery*; now I was delivered from *captivity*, I felt that Christ was anointed to proclaim liberty to the captives, and this included me, as well as freedom for them that are bound in Satan's chains. (Isa. lxi. 1; Lu. iv. 18.)

O! How many times since then have I had to say,

"Where is the blessedness I knew?"

But I am certain no man could long live under the weight of such a transport of feeling. Don't talk

to me, ye revilers of frames and feelings, you who can simply take God at his word and go on your way rejoicing; don't talk to me about your faith. I would sooner have a single hour of such a heavenly visit of pardoning love as this than all your life of "simple faith."

CHAPTER IV.—ADOPTION.

ANCIENT AND MODERN CUSTOMS.

THERE is, perhaps, no custom in the East more curious than that of Adoption. As it existed in days of old, so it exists still.

SCEPTICS often make much ado about some apparent discrepancies in the Bible respecting sonship, but it all arises from their ignorance.

IT was my lot, in April, 1863, to be travelling in a railway carriage with a confirmed sceptic. During part of the journey he was administering his poison in large doses, right and left, greatly to the discomfort of his fellow-passengers. At last he said to a gentleman who sat next to him, with whom he was partially acquainted, "You believe in the Bible, don't you?" "Yes, I do," was the reply. "Well, now, can you tell me how a man could be two years older than his father?" "No," said the gentleman, "I cannot." "Well," retorted the sceptic, "we are told in the Second Book of Chronicles (xxii. 2) that Ahaziah was two years older than his father. He was 42 when he began to reign, and his father was only 40 when he died. (xxi. 20.) How can that be? And *that* is the Bible you believe in!" I now felt it to be my duty to interpose. "Now, my friend," I said, "will you allow me to say a word?" "Certainly," was the reply. "Well," I said, "there are still people in the East who are older than their fathers!" "What!" he exclaimed, in a perfect amazement. "I repeat it," I said; "there are still some people in the East who are older than their fathers." "I deny it," he hastily replied. "Simply," I said, "because you do not understand the customs of the people. A man often adopts another

as his son; and that adopted one, though he might be old enough to be the adopter's grandfather, really becomes his son. You must remember," I continued, "that the Bible is not an *English*, but an *Oriental* book, and that every custom it refers to, every figure it uses, is Oriental; and when we attempt to reconcile those customs and figures with our English habits, we make a fatal mistake." "Ah!" said he, "I thought you knew nothing about it; for in the Second Book of Kings (viii. 26) we are told he was eighteen years *younger* than his father, and *not* two years older; for there it is said he was only 22 when he began to reign. There's a contradiction for you!" And he then, almost without giving himself time to draw breath, launched out a volley of infidel ideas that almost terrified a lady who sat next to me. "None of these socialist ideas are new to me," I said. "I was as well acquainted with Robert Owen, the modern promulgator of them, as with most men living, and, if permitted, could readily answer them all."

Unhappily, however, we had to part company; for, having arrived at Swindon, we changed carriages; he was going one way and I another.

But there is *no* contradiction in the two accounts. The one statement, that he was *forty-two* years of age, refers to his *actual* age; and the other, that he was *twenty-two*, to the time of his *adoption*. He had been his own father's son forty-two years, but his adopted father's,—i.e., Jehoram's, only twenty-two. And this fact is confirmed in 2 Chron. xxi. 17, where we read that the Philistines and Arabians slew all the children of Jehoram, "save Jehoahaz (or Ahaziah) the youngest of his sons." He was the youngest *because only adopted*; and for that reason, and that only, was he not slain with Jehoram's own sons. And, moreover, we read that he (Ahaziah) was the son of Athaliah, who was *Omri's* daughter (2 Kings viii. 26), while Jehoram's wife was the daughter of *Ahab*, who *was Omri's son*. (1 Kings xvi. 29.) So that Ahab, *Jehoram's wife's father*, and Athaliah, *Ahaziah's*

mother, were brother and sister, the children of Omri. Therefore it was his nephew whom Jehoram adopted; and it is clear that Ahaziah's mother was not the same as his (adopted) father's wife. It is true that Jehoram might have had more wives than one; but the "circumstantial evidence" in this case goes the other way. A note in our Bibles with notes, and copied by Dr. Kitto, says, Athaliah might be the *granddaughter* of Omri; but this could not be so.

In Judges viii. and ix. we have a confirmation of what I have said, and of the fact that adopted children were called the youngest when there were other children in the family, unless their adopting father otherwise ordered it, as in the case of Jacob with Ephraim and Manasseh. In verse 30 we are told that Gideon had 70 sons, and in chapter ix. we are told distinctly that Abimelech slew them all, the number being given, three score and ten; so that there can be no mistake. Yet Jotham, "*the youngest son*," was left, for he hid himself; but that he was only an adopted son is clear, not only from the fact of his being described as the youngest, but from what he himself says in verse 18: "Ye are risen up against my father's house this day, and have slain his sons, three score and ten persons, and have made Abimelech, the son of his slave, to be king." So that it is evident Jotham was not one of Gideon's own sons, for they were the seventy who were slain; and thus was he called the youngest, as Ephraim and Manasseh would have been called Jacob's youngest, had not Jacob otherwise ordered it.

I may also mention another fact. When Mehemet Ali was invested by the European Powers with the government of Egypt, it was decided that the eldest *direct* male descendant should, from time to time, assume the reins on the death of his predecessor, as is the case all over the East.* Now Mehemet Ali

* Since the above was written, this custom, so far as Egypt is concerned, has been altered. Ismail, purchased from the Sultan the title of khedive, which means a king without the absolute power of a king, he still being in some things under his suzerain, the Sultan of Turkey. He also purchased the right

adopted Ibrahim Pasha. Ibrahim assumed the power even before his adopted father's death; and the present ruler of Egypt, Ismail Pasha, is a son of Ibrahim's, and not in any way, only by adoption, a descendant of Mehemet Ali's.

Another objection taken to the Bible by the sceptic I have referred to was that Christ was either the son of Joseph, in which case he could not have been begotten of the Holy Ghost, or he could not have descended from Judah. But the simple act of adoption would give him the title as Joseph's son, and entitle him to be registered as such; and further, Mary was of the same tribe; so that in any case his descent was of Judah.

Laban is called the son of Nahor, when he was his grandson. (Gen. xxix. 5.) The same also as to Jacob's children. Laban calls them all his own, though they were only his grandchildren: "These daughters are *my* daughters, and these children are *my* children," &c. (Gen. xxxi. 48.)

In 1 Chron. viii. 88, it is said that Ner begat Kish; while in 1 Sam. ix. 1, it is said that Kish was the son of Abiel; and in 1 Sam. xiv. 51, we have the explanation,—that Abiel was the grandfather of Kish, and father of Ner.

In Matt. i. 16 Joseph is said to be the son of Jacob; but in Luke iii. 23 he is described as the son of Heli. Some think that Heli was only Joseph's father-in-law, Mary's father; but as it is usual in the East to call a man after his *adopted* father, I think that Joseph's mother had been re-married, and that her new husband had adopted Joseph,—a thing very common in the East.

~~In Acts vii. 8, we are told that Jacob begat the twelve patriarchs; but in reality he did nothing of the kind, for Ephraim and Manasseh were the children of Joseph; but Jacob adopted them, just as~~

of direct descent of his family as rulers of Egypt. But the above custom still exists in other parts. On the death of the late sultan, his son was passed over on behalf of the sultan's nephew, who was older than his son. (1876.)

Mordecai adopted Esther, who was called his daughter, though she was his niece, and as Joseph adopted Jesus, who was called his son. And Ephraim and Manasseh became members of Jacob's family, and were thus as truly his own, according to Oriental custom and law, as if he had really begotten them. And Jacob himself said, "They are mine." Even "as Reuben and Simeon," his two elder ones, "they shall be mine," and not merely as the youngest, but entitled to all the privileges of my elder sons.*

PRINCES AND PRIESTS.

Now, as truly as an adopted slave is in the East called and really becomes his master's child, so the Lord's adopted ones are called and manifestively become the Lord's children. Hence they are called the children of God (Rom. viii. 16, 21; Gal. iii. 26), and the children of the Highest. (Luke vi. 35.) They are also called princes. But why? Because they are made real members of the King's family, and, therefore, the title, "princes," belongs to them. And they have all the privileges of God's house, as Moses had of Pharaoh's palace.

They are also called kings and priests (Rev. i. 6); or, as the passage means, "a kingdom of priests." They are all priests unto their God; "a royal priesthood" (1 Pet. ii. 9); but the only sacrifices which they can offer up to God with acceptance must be by or through Jesus Christ. Christ is their great *High Priest*, and through him their sacrifices enter into that within the veil, whither he, their Forerunner, hath already entered. (Heb. vi. 19, 20.) And this term, "kingdom of priests," is in perfect accordance

* The term "father" in the Bible sometimes means one who originates a thing; as Jabel: "He was the father of such as dwell in tents and [have] cattle." (Leave out the italics.) He was the first who had a tent for himself and an inclosure for his cattle. Abel had cattle, but evidently they had a wide range. Jabel's brother's name was Jubal,—the first who played on what is termed the harp. (Gen. iv. 20, 21.) So Abraham is said to be the "father of many nations" (Gen. xvii. 4); not only of the Israelites and Ishmaelites, but also of the descendants of the children and grandchildren of Keturah; for all these are said to be the children of Keturah. (Gen. xxv. 4.)

with Isa. lxi. 6: "Ye shall be named the priests of the Lord;" and Exod. xix. 6: "Ye shall be unto me a kingdom of priests."

In Egypt, children are sometimes laid at the door of a mosque, for some benevolent individual to take charge of them. An Arab cook, named Alee, whom I once had on the river Nile, assured me he knew several instances of this, and that the children thus found had been adopted by the "good Mussulmans" who found them, and that they were then taken into their families. May not there be some allusion to a practice of this kind in Ezek. xvi.? The child is represented as being "cast out," and as having no eye to pity it. But the Lord passes by, and says, "Live!" And when the Lord says, "Live!" life is instantly imparted. This was the "time of love,"—the time of manifestive adoption. Then follows the washing: "I thoroughly washed away thy bloods" (*margin*),—thy sins "from thee, and I anointed thee with oil," the oil of joy and gladness. "I clothed thee also with brodered work;" "I covered thee with silk; I decked thee also with ornaments, and put a crown upon thy head," for thou art now a king's daughter; "I shod thee with badger's skin," "dyed red" (Exod. xxv. 5),—the shoes of the Gospel of peace (Eph. vi. 15); "I girded thee about with fine linen," "the righteousness of the saints" (Rev. xix. 8); "and thy renown went forth among the heathen for thy beauty, for it was perfect through my comeliness," &c.

SONS AND DAUGHTERS.

Women in the East are, as is well known, looked upon as inferior beings. Are they, therefore, to be excluded from the Lord's family? No, surely; and for fear they might imagine so, the Lord says, Ye shall not only be my *sons*, but my *daughters* also. (2 Cor. vi. 18.)

And not only does the Lord call his adopted ones *sons and daughters*, but he also says they are his *portion, his inheritance* (Deut. xxxii. 9; Ps. lxxviii. 71);

his *peculiar treasure* (Ps. cxxxv. 4), &c. How familiar, yet how sweet, the figures he condescends to use!

But is it not presumption for a poor sensibly-lost yet earnestly-seeking soul to think he is the Lord's portion? So far from it, when he feels the love of God shed abroad in his heart, he is constrained to do so; and the psalmist, under the influence of the Holy Spirit, takes up the grandeur of the idea, and responds, If I am the Lord's portion, the Lord is also "*my portion*," not for time merely, but "*for ever*" (lxxiii. 26); and Jeremiah, perhaps about 500 years afterwards, humbly claims the same. (Lam. iii. 24.) The Lord loves his people, and his called people love him. He "*waits to be gracious*" unto them, and they delight, in their inner man, to do his will. They are precious in his sight (Ps. lxxii. 14), and he is precious to them. (1 Pet. ii. 7.) He takes pleasure in them (Ps. cxlix. 4), and they esteem him as their chief joy, their All in All.

Mr. Lane says it is by no means an uncommon circumstance for women in distress in Egypt to sell their children. A woman in Constantinople sold her child to raise money during a festival. Her husband wondered to see her so gay, but knew not how she accomplished it until he inquired for his child. As soon as the truth was made known to him he hurried to the merchant, but the merchant would not give up the child without being repaid the money. He then went to the Seraskier; and before him wife, child, and merchant had to appear. The merchant was legally entitled to hold the child, and the father had not the means to redeem it. At length the Seraskier generously paid the money himself, but told the wife if ever she did the like again, she herself should be sold for the ransom.

But we may rest assured Christ will never sell his adopted children; for they cost him his life.

HEIRSHIP.

It is the law in some parts of the East, that if a *man die without an heir*, his property goes to the

Government. But it rarely occurs that a man does die without an heir; for if he find he is not likely to have a son of his own, he takes a favourite slave, and adopts him, as Eliézer was adopted by Abram. The slave, as Dr. Kitto correctly tells us, is made to pass through his master's shirt, and he is immediately not only free, but becomes a son. He is adopted by his late master; he becomes a member of the family; he often takes the management of his late master's affairs, and is heir to his master's property; and the law of the land will not suffer that man ever to be made a slave again. Moses, in common with the other Israelites, was really a slave in Egypt, but he was adopted by Pharaoh's daughter. Hence it was that he had the privilege of appearing before Pharaoh from time to time, as he did, and enjoyed other privileges, of which we read in his case. But he rejected the relationship. He "refused to be called the son of Pharaoh's daughter" (the pleasures of the palace were but fleeting), "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." But this, says the apostle, was "by faith" (Heb. xi. 24, 25); and it was "when he was come to years,"—years of discretion.

I have often thought that this is like a sinner enjoying the pleasures of the world, as Moses did of Pharaoh's palace, until he "comes to years,"—until he has spiritual faith given to him; and then the tie is cut, as it were, and he casts in his lot amongst the people of God.

Now, curious as this custom of heirship is, beyond doubt it existed in the East in Paul's days, and is referred to in Gal. iv. 7 and Rom. viii. 17: "Wherefore, thou art no more a servant [slave] but a son; and if a son, then an heir of God;" "And if children, then heirs; heirs of God, and joint-heirs with Christ."

What is the meaning of being *heirs* of God and *joint-heirs* with Christ? Simply this, in a literal sense. In the East there is no law of primogeniture.

When a man dies, he cannot leave all his property to one son, nor away from his family at all. It must

be equally divided amongst all his children, share and share alike, except that the first-born son shall take a double share. Therefore, as Christ is the only-begotten Son of the Father, he was the sole heir to his Father's estate; but the adopted sons become heirs also; and, as adopted children have equal rights with the real children of their adopting father, so they are *joint-heirs* with Christ,—heirs to all that Christ is heir to. And this, moreover, is why Christ is called the first-born, as in Rom. viii. 29, and Col. i. 15; that is, our Elder Brother. He was the Son in eternity, the Everlasting Son of the Everlasting Father. His brethren become sons manifestively in time only, and, therefore, are the younger members of the family.* And, in order that there may be no misunderstanding about the relationship, Paul says Christ is not ashamed to call them brethren, or brothers; and as *they* are partakers of flesh and blood, *he* also took part of the same; not only that he might be able to die, but that they might feel assured that they were one with and in him. And it is certain if the adopted ones are joint-heirs with Christ, if *they* lose the inheritance, Christ must also. But that is impossible. Hence he says to his Father, "I *will* that they also whom thou hast given me be with me where I am; I in them, and thou in me." And he has gone before to prepare them mansions in his Father's house; which inheritance, Peter says, is *reserved* for them (1 Pet. i. 4); and if reserved, it cannot be lost, nor used by any others. Paul also says, "All things are yours; for ye are Christ's, and Christ is God's." But you never can be manifestively one with Christ until you and your unrestrained love of sin have dissolved partnership.

The first-born among the Israelites took charge of all the family affairs, regal, sacerdotal, and some-

* If Christ became a Son only in time, how could he, as the first-begotten, be "*brought into the world?*" (Heb. i. 6.) He was a son in eternity, and became man in time. His becoming man did not make him a Son, for he was brought into the world as the first-begotten. Hence, says Isaiah, "Unto us a child is born, unto us a Son is given." (ix. 6.)

times prophetic. So Christ being called the first-born among many brethren, in all things he is to have the pre-eminence, whether as King, Priest, or Prophet. (Col. i. 18.)

Amongst the Jews, the first-born took a double portion of his father's property; that is, twice as much as any of the other children; but Jacob favoured Joseph, his youngest. Subsequently, however, a direct command was given by Moses that the first-born should have a double portion. (See Dent. xxi. 15-17.)

It often happens that persons expect, on the death of a relative who they think is very rich, a large legacy; but find, when he dies, he has died insolvent, having been living upon other people's property. Not so with Christ. In him all *fulness* dwells. His brethren cannot expect too much.

"Yea, his love and grace are such,
None can ever *ask* too much."

"Now are we the sons of God," says John; "and it doth not yet appear what we shall be." Shall we become again slaves to sin, or can our names be blotted out of the book of life? Not so; for "we *know* that when he shall appear, we shall be like him." Having "a name that shall never be cut off," we shall see our heavenly Bridegroom as he is. There can be no separation.

Now, as I have said, the adopted children are joint-heirs with Jesus Christ,—heirs to all that Christ is heir to. And what is that? A crown of glory, a kingdom that cannot fade away, and all the blessings of God's house,—to all the blessings that God can bestow.

"Ah!" perhaps some will say, "how I wish I could realize my interest in that heirship! It is really soul-delighting only to think of it!" So, I trust, I have found it. But stop a little. What I have mentioned is only part of the property. Christ was *heir* to more than this. He was heir to sufferings, *to revilings, to temptations, to persecutions.* He had *nowhere to lay his head.* How do you like that part

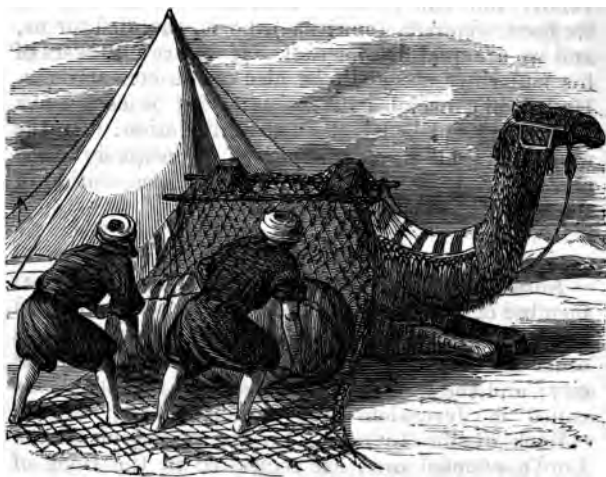
of the legacy? Yet, if we are to reign with him, we must also suffer with him. (2 Tim. ii. 12.) "No cross, no crown." Were all real sweetness after our manifested adoption, where would be the truth of the declaration, "It is through much tribulation we must enter the kingdom?" Christ was "a man of sorrows and acquainted with grief,"—really *acquainted* with it; it was his constant companion. How can we be like him if we have no sorrows, no grief? He was born for adversity. If we have never any adversity, how can he have been born for us? But if we have adversity (spiritual), he is qualified for us, and we are qualified for him. If we are partakers of his sufferings, we shall be also of his consolations. He left his disciples his peace: "My peace I leave ~~with you~~;" but he left them also tribulation: "In the world ye shall have tribulation,"—positively *shall*; and he left them also the hatred and persecution of the world, as in Jno. xv. 19, 20.

FAMILY REGISTERS.

An adopted slave was always considered as a real member of the family, and his name was registered as such, not only in the family register, but with the other members of the family, in the archives of the city; and the book in which it was so registered was called in Jerusalem the "Book of Life," or the "Book of the Living." So the names of all the Lord's adopted ones are registered in the Book of Life of the Heavenly Jerusalem. And the beauty of this is it is also the *King's* family, not a beggar's, into which he is registered; and he is as welcome at the table as the King himself.

What can be more surprising than for a poor man, who has no house of his own, to know that he has been adopted into a prince's family, and that, to show there is really no mistake about it, his name has been registered as one of the Royal family, and also that he is as welcome at the table as the *King himself*? When the fact is first announced to him, *he cannot believe it. He hesitates. What, he!* A

poor worm, as Job and the psalmist express it, go to the King's table? It cannot be. He *dare* not go. But the King not only invites, but encourages him. "Why are you so fearful? Do you doubt my veracity? Come now, and let us reason together. What reason *can* you have to doubt my truthfulness? Are you hungering and thirsting after righteousness? You shall assuredly be filled out of my fulness. Are you mourning—over your sins and after pardon? You shall be comforted. Are you weary? Come to



ROLLING A BURDEN ON TO A CAMEL, WITH ROPE PANNIERS.

me, and find rest. Are you heavy-laden? Commit thy way unto me" [or rather, as the margin reads, "Roll thy way, or burden, upon me," just as a heavy burden is rolled upon a camel which has knelt down to receive it, as I have frequently seen in the East, the camel doubling up its legs under its body while it crouches on its belly, and its intended load is rolled upon the ropes on its sides]; "I will bear *thy burden*. I will bear all thy infirmities, and sympathize with thee in all thy trials and sicknesses.

Trust in me. *I will bring it to pass.*" (Ps. xxxvii. 5; Matt. viii. 17.)*

Before a man could be registered in the "Book of Life" in Jerusalem, it was indispensable that he should be able to show that he was not "a stranger or a foreigner," but had descended from, or been adopted by, a true citizen. It was a privilege which could not be purchased or obtained by merit. And in the case of the priesthood, a man must be able to show that he was a true Levite, on both his father's and mother's side, or he could not be a priest. So the Gentiles, though not being true-born, as it were, yet, having been adopted, are no longer strangers and foreigners, but "fellow-citizens with the saints, and [are part] of the household of God." (Eph. ii. 19.) The term "strangers and foreigners," in Eph. ii. 19, does not mean slaves or servants, but Gentiles generally. Every one who was not a Jew was called by the Jews a stranger. The Israelites were the only nation which the Lord *knew*; that is, in a favoured sense; all the rest were strangers. But the apostle is preaching the Gospel, the new dispensation; and he tells the Gentile Ephesians that they are not now strangers, but fellow-citizens with the believing Jews.

Though slaves, as I have shown, were and are generally well treated in the East, and adopted ones considered real members of the family, illegitimate children were never entered in the family register, nor in any way cared for by the Jews. They were

* Christ said, "Come to me and I will give you rest." Did Moses say so? No. He was merely a man, and had no power to *give* rest. All that he could do was to *speak* of rest; and when the Israelites were bitten by the fiery serpents, he could not cure them, but pointed to the brazen serpent. So again John the Baptist said he was not that Christ; he was only the voice, preparing the way. But Christ said. "I AM!" and "I will *give* you rest." Either he was, therefore, the great I AM, and had *power* to give rest, or the most presumptuous being that ever existed.

"Before Abraham was, I AM." What a proof of his Divinity! And the Jews so understood it; therefore they took up stones to stone him.

It is said the Father gave Christ. It is also said Christ gave himself, showing an equality.

allowed to run almost wild, without education, without restraint, followed their own wills, and had no share in the property of their unhallowed parents; while children lawfully begotten were generally under great restraint, and chastised by their parents as occasion required. This is evidently referred to in Heb. xii. 7, 8: "If ye endure chastening, God dealeth with you as with sons. But if ye be without chastisement, whereof all" [lawfully-begotten children] "are partakers, then are ye bastards, and not sons." "Are you *not* chastened? Are you allowed to follow your own wills without a rod upon you? Then, profess what you may, you are not lawful children. You have no part or lot in the heavenly inheritance. But if you *are* chastened, and if those chastenings are sanctified to your good, take it as a mark that you are true sons, adopted into the living family, and heirs of the kingdom of glory." I cannot understand how any one professing to be able to call God his Father can say that God does not chastise his people for their sins.

ADOPTION UNMERITED.

Again, when a man in the East adopts a slave, it is usually one who, either from uprightness, integrity, or some other good quality, has ingratiated himself into his master's favour. But the Lord may well say his ways are not our ways; for, says the apostle, "God commendeth his love toward us, in that while we were yet *sinners*,"—and not only sinners, but sinning with a high hand and an outstretched arm, "Christ died for us." (Rom. v. 8.) Yea, he loved his people "even when dead in sins;" he has compassion on them while "ignorant and out of the way." (Heb. v. 2.)

All were concluded under sin. "Children of wrath, even as others,"—all slaves to sin alike, yet they are made free: men dead in sin,—not merely maimed, or blind, but really dead; so dead that they cannot *spiritually* feel even the least motion of sin in their *members*, though it is ruling rampant. But God *imparts life to their souls*. They are quickened by

the Holy Spirit, and then they feel sin to be "exceedingly sinful."

"Lord, what is man, thy dreadful foe,
That thou shouldst love and bless him so?"

But while this is the case with the master, usually adopting one of truly good behaviour, has not a slave, who all his life has been obedient and upright, a *claim* upon his master to adopt him? Not in the least. Let him be as obedient as he may, he does only what is considered to be his duty, and his master can chastise him if he neglect that duty. So spiritually. "It is not for works of righteousness" which we have done that we are adopted. Was it Paul's strictly moral life which was the cause of his being called? or were his prayers and fastings? No; for Paul was at the very time on his way to Damascus to commit murder. Was it Peter's *holiness* which led to his becoming a disciple and an apostle? No; for he was, indeed, a blasphemer. And such was the case with many others of whom we read, both in the Old Testament and the New. They were all called by grace, which signifies a voluntary favour, independently of everything, good or bad, in the receiver. And how was it with you? Can you call to mind any features in a strictly moral life, or any great act of charity, or any untaintedly devout prayers, which enable you to think the Lord chose you for your "piety," as it is called, or blessed you for your alms-deeds? O no; for, perhaps, you never were moral until you were called, and never liberal until your soul was blessed; or if you were, you now see it was not from faith, but from a desire to please God, as you then thought, though some of you may think you have faith, and yet in your consciences know, however moral you may outwardly be, you are still anything but liberal; and if you are, you put the amount on the *Cr.* side of your ledger, as a set-off against so many sins. But depend upon it, that ledger must be put into the fire before you can give proof of true faith before God, however good a name your liberality may deservedly procure you from

men; or you may have been moral, as in my case, for fear of the consequences of being otherwise.

"'Tis not for good deeds, good tempers, nor frames;
From grace it proceeds, and all is the Lamb's."

GRATITUDE.

Such a thing as an adopted slave proving ungrateful is rarely heard of in the East. As one says, "He who is *habitually* ungrateful has no guilt but one. All other crimes may pass for virtues in him." Yet I confess myself to be of opinion that if a man who has bestowed a favour upon another meanly and sneeringly tells him of it, all obligation on the part of the recipient is cancelled. But, as is well known, the most grateful and faithful men in the world are the adopted slaves in the East. They do their adopting father's will with double diligence. Before their adoption, if they obeyed, it was only from a spirit of bondage, for fear of the lash; but now their delight is not only to *do* but to *seek* their father's will; not only to obey his orders, but to anticipate his requirements. Yea, they feel that they could, if need be, even die for him.

And is it not so in grace? The sensibly-adopted child of God is never so happy as when he is doing his heavenly Father's will under a feeling sense of his love in his heart. He knows that he was a slave, and that it was

"The sovereign power of God alone
Made him an heir of bliss;"

and he would, if he could, be as holy, inwardly and outwardly, as the angels in heaven; not from servile fear, merely because he thinks he *must* do it, but from love and gratitude. Instead of serving and obeying as a servant, he loves, honours, and obeys as a child. Though he may perform many things which he has done before, yet under what a different aspect is it! A master may order his slave to fetch a bottle of water, and how slow are his movements! Only look at the slave in the East,—and it is of the *Orientals I am speaking*; how ridiculously slow are *his steps*; though some, in the hope of one day being

adopted or set free, may run. But, while experiencing a sense of his adoption, a child of God runs,—runs in the way of his Father's precepts, as far as in him lies; and though, through the power of the enemy of his soul, he may, for a time, seem to slight his Father, he *never can* quite forget him. He may wander to the very ends of the earth, but his conscience goes with him, and all his wanderings will recoil upon himself. As Bunyan says, "He that forgets his friend is ungrateful to him; but he that forgets or slights his Saviour is unmerciful to himself."

This is what the apostle refers to in Rom. vii. 6,—serving in newness of spirit, and not from the oldness of the letter, the old letter, or bondage service, which genders only dread, and from fear of the lash. I would not give a pin for a son who merely did his father's will from an idea of *duty* only, or because he expected a birthday present or a little extra pocket-money. A father might well say to such a son, "If I be a father, where is my honour? What honour do you give me by such a service as that? It is no proof of your love."

How many there are,—are we never among them?—who pray in their way, from time to time, yet often do not much think of sincerely thanking God for his mercies! There were ten lepers healed, but only one returned to give thanks. (Lu. xvii. 13-17.) It is often more easy to pray when in trouble than to remember deliverances and be thankful; but when trouble comes, shame often comes with it, on account of our ingratitude.

I once read of a person who visited a lunatic asylum, when he was asked by one of the poor lunatic inmates: "Did you ever thank God for preserving to you your reason? If not, down on your knees at once, and thank him now. You see I have lost my reason. I know the loss of it. I never thanked God for it when I had it." Now, if that poor lunatic were ever restored to reason, can we for a moment believe that he would ever forget it? Take the immortal Cowper as an instance, as recorded in his life.*

* See my "Memoirs of Hymn Writers."

Some years ago, I was for some days on board a steamer, with a man whose conversation was, as the apostle terms it, filthy; yet that man would no more have thought of going to his berth at night, or leaving it in a morning, without kneeling down, than he would of throwing himself overboard. But why should I refer to him? Was I not the same? Yes; even at my very worst times, I would not have dared to go to sleep without asking forgiveness of God. I had no thought of thanking him for his mercies. That never entered into my mind; but I did seem to have a kind of dread upon me, and, therefore, asked for forgiveness.

Thankfulness and humility go hand in hand. A really humble, thankful man cannot possibly be unhappy; while an unthankful man cannot be happy. The one will bless God for a crust, while the other will grumble over a loaded table.* David seemed to

* On one occasion, when with my family at Unst, Shetlands, the minister of the parish went with us some miles, visiting the poor cottagers,—principally widows, whose husbands had been lost in a storm while out fishing, on the 16th of June, 1857. One poor widow had a child burnt to death on the same day as that on which her husband was lost, and she had seven left, all young. On asking her after her welfare, she said God was very good to her. She had a cow, a couple of pigs, and some fowls, and she did very well. It was true she never tasted animal food, but she had some nice milk and eggs and bread; and the minister was very kind to her; so she did very well; or words to that effect. And she really seemed happy, though she lived in a mud cottage, with nothing but turf on the floor for a fire, and her fowls and pigs forming part of the family.

The minister took us to another cottage near. "Now," said he, "whatever you did in the other cottage, you must do here, or I shall never hear the last of it." This woman had only two or three children, and one of them was a young man. I asked her, in like manner as I had the other widow, of her welfare. Her reply was, she had hard work enough to live. "But have you not a cow and some pigs, and does not the minister give you so much a month out of the subscription that was made in England for you, besides what he gives you out of his own pocket?" Yes, that was true; but what was that? God dealt very hard with her. Now this woman had no idea of thanking God for his mercies. She had really more coming in than the other, four children less to keep, and one to help her, while the other had to dig and do everything herself. I gave both alike, as recommended by the minister. With the former we had some conversation. She was truly humble and grateful, and I was satisfied that, above all, the grace of God was in her heart. To the latter I did not say a word on better things.

be quite as thankful for a willing heart to give as for being able to give: "What is my people, that we should be able to offer *willingly*? It is of thy own we have given thee."

No man can possibly live under a sense of the goodness of God to him, and not strive with all his might to do his Father's will.

"The Christian works with all his power,
And grieves that he can work no more."

The adopted ones are "a peculiar people," or, as it might have been rendered, a purchased, chosen people, "zealous of good works," which must include true gratitude. To be zealous is a strong term, and yet it does not express half what we sometimes feel. It is good to be zealously affected in a good cause; and what adopted one can, in his right mind, be at ease in presence of his Master's enemies? They are adopted that they should live holy, righteously, and godly. "Ye are the temples of the Holy Ghost." "And what agreement hath the temple of God with idols?" What was the temple of God? It was holy, had no idols in it, was free from filth; indeed, scrupulously clean. So the Lord, referring to this, and that his people are his temple, says, "From all your filthiness and all your idols will I cleanse you." The very fact of the Holy Spirit taking up his abode in them cleanses them. Christ does not give his people life that they may be dead, but that they may live and be lively; and if they are alive, that life must and will manifest itself. If there be a flowing fountain, there must be running streams.

When a master has adopted a slave, he can never, as already said, make him his slave again. But do we ever hear of the adopted one taking advantage of this fact to abuse his late master or slight his will? No; but with all his heart he "follows him in the way," and takes every opportunity of speaking gratefully in his praise: O how kind was his master, and now what a good father he has.

Herein is the great difference between a slave being exalted while he remains a slave, and one being

made a son. The one will become proud and overbearing, the other will be humbled under a sense of his master's goodness. It is in prosperity, not in adversity, that a man's true character will be manifested. I know some who, when in moderate circumstances, were meek and unassuming as lambs; but, suddenly springing into prosperity, became as ostentatious as peacocks, and ungrateful as the frozen adder in the fable. I do not mean to say that an adopted one will always be in temper as even as a drawing-room floor; but I am persuaded, judging from my own experience, he cannot be perpetually austere or permanently unforgiving. The "golden rule" will, earlier or later, be made his rule; and the deeper his sense of his master's goodness to him, the more ready will he be to be merciful to others. Sometimes troubles are used as a ballast to him, and at others joys. Indeed, I believe that a sense of pardoning mercy will humble a man more than all the threatenings in the world.

Was it not so with the blind men whose eyes Jesus opened? "They spread abroad his fame in all that country." (Matt. ix. 31. See also Mark vii. 36.) And though Jesus himself had commanded them to tell no man, the more he charged them the more they published his fame. So with the man who has received the spirit of adoption. He *cannot* hold his tongue. He can say as Jeremiah says of the word of the Lord; it is like a fire in his bones; and it is not only *on* his tongue, as with a mere professor, but *under* it (Ps. cxix. 10, 11); that is, in his heart. He not only says, "Come and hear, all ye that fear God," but sometimes also, "and ye that fear him not, and I will tell you what he hath done for my soul;" little thinking at the time how soon, in the latter case, he will be turned upon and rended. I know it was so with me. I could scarce refrain from standing up and addressing all the compositors in the office (see note on page 65); and at one time it was impossible *for me to read the proofs*. Not only could I not *fix my mind upon them*, but my eyes were so filled

with tears that I could not distinguish the lines, much less the letters, and I had more than once to give up, and go to my lodgings. One of my companions, H. G., who with another, W. M. W.,* had always taken my part when, just fresh from the country, I hardly, in business matters, knew my right hand from my left, listened attentively, and then begged of me to quiet myself, or I should assuredly become like my poor mother, I having told him that, poor dear woman, she had not had her reason for many years. I confess I felt for a moment shaken; but it was *only* for a moment. Quiet myself, indeed! He might as well have desired me to fly.

* I had not been in London many days before I obtained a situation as a "supernumerary" on the "Sun" newspaper. The old hands used every possible device and means to drive me away. Their language, as is too much the case in the offices of all the London daily papers, was filthy and blasphemous beyond conception. Understanding that I was, as they termed it, "the son of a clergyman," they thought this would frighten me; but they were in error. Much of it rather suited me than otherwise. Then they tried personal annoyances of various kinds; but I was borne up under and through all. Two of the men, however, W. M. W. and H. G., took my part, and were of incalculable use to me. Without their aid, indeed, I could not have remained, as I was almost as ignorant of the work of the Daily Press as if I had never seen a printing office. Well; some years afterwards, when in business in London, I received a card: "Printers' Pension Society. Your votes and interest are requested for H. W., widow of the late W. M. W." The same day I made the inquiry: "Was this the veritable W. M. W.?" It was the same. I united with others, and I had the *grateful* pleasure of seeing his widow elected to the £12 a year pension.—In the year 1862, I had another card: "Printers' Pension Society. Your votes and interest are requested for J. G., widow of the late H. G.;" *the same* H. G. as above. I set to work. The first year I failed; but a kind lady at Croydon, to whom, or to a friend of hers, I had applied for some votes, sent her £4, and a little added to it enabled her to get through the year. The next year we secured her the pension, and in the year 1866 I was the means, by paying a sum, of getting her £10 a year more. She is still (1876) living. Some may call my recital of these things egotism. Nonsense. No such spirit actuates me. My aim is to show the goodness of God in putting the means within my power, and in blessing me with a spirit of gratitude on behalf of the representatives of those who were friends to me when I needed a friend. In these instances, at any rate, the truth of the maxim was established: "A kind action is never thrown away;" and I was glad of the opportunity of in any way repaying my two old patrons.

O how I longed for the Lord's day to come, that I might make known my joys to my friends! My new Master had my whole heart, not half of it only; and with that whole heart I praised him, and spoke loudly in his praise to others. This was in November, 1833. I had been in an exceedingly desponding state, but had had some encouragement from a letter from my dear father, in which he dwelt much upon the passage: "Blessed are they which hunger," &c.; and still more encouragement from the fact that a minister I went to hear in the evening, and of whom I then thought well, took the same passage for his text; but my encouragement was, indeed, only temporary; for it was suggested to me: "How would you be, were you now to be laid on a death-bed?" And I dared not attempt to answer the question. A trembling literally came all over me. I retired to rest lower in mind than ever, without having received the assurance that I was hungering and thirsting in a right way, though the remarks in my father's letter and those from the minister were very similar, and I felt persuaded that *they* could not have learnt them from each other. In the morning, however, as I awoke, that passage came with great force and sweetness to my heart: "There is forgiveness with thee." It came with such power, indeed, that I felt in a moment that I was forgiven. My sins seemed gone for ever, and, like the psalmist, I sang aloud on my bed. The question I have just referred to was again suggested to me; but, with tears in my eyes, I really laughed at it. I felt quite ready to die, and thanked God for giving me the victory through Christ, and exclaimed, "O Grave, where is thy victory? O Death, where is thy sting?" I saw forgiveness in a light I had never seen it in before, and I felt that it was mine. Both my body and soul rejoiced. I felt as though I had not a sin about me. I was as light as the air I breathed, and my soul was *in a transport of joy*. Well do I remember getting *up to dress, and sitting on the side of the bed, unconscious of the time, until at last I had really to*

scramble, as it were, to get off to my duties. I seemed as if I were in a new world. I was tolerably well acquainted with the Bible, but that also appeared new to me, and the promises in it, which came to me fast one after another, seemed to be mine; as, indeed, I believe they were and are. I well remember, one Lord's day morning, about this time, when going to hear a minister in the south of London, accompanied by a son of the late dear Warburton, being a little late, the people were singing that hymn:

"My God, the spring of all my joys."

And the words were so sweet to me that it seemed almost as if they were angels who were singing; and I could join them heartily.

That I experienced these things, I *never* for a moment question, though I often doubt whether it was anything more than natural. The remembrance of it is sweet to me at this moment. I see the room, and myself sitting upon the bed, hastening to dress myself, yet hardly able to do so. I see all as though it had occurred only yesterday. *Was* it only the elating of my natural feelings? I can only say, though I have experienced providential deliverances almost miraculous, though I have more than once been snatched from an apparent death-bed, though I have been blessed with temporal mercies above many, and have seen and acknowledged the good hand of God upon me in marvellous ways, I never, on any other occasion, experienced anything like this. What I experienced in the Wilderness of the Temptation, as described in "My Wanderings," was of a softer kind, though equally blessed; nor do I believe that my natural feelings could by possibility, under any circumstances, be worked to the pitch of joy that I felt on both occasions. At any rate, if they could be, they never have been.

I went in the power of this for some time, and devoured greedily psalm after psalm and chapter after chapter in the Sacred Volume. I sang and rejoiced with the psalmists, and gloried with the apostles.

If asked, "Have you never felt as much as this

since that time?" I answer, "Never!" More than once have I had the assurance that I was firmly fixed on the Rock of Ages; but that assurance has not been accompanied with that ecstasy of feeling as on the occasions I have referred to; and I may also say that though more than once,—nay, times without number, I have stood in doubt of my adoption, I have never been sunk so low near despair as I was when the weight of my sins was first laid upon my mind. On the contrary, I have many times proved that there is no cloud, however dark, without a streak of light, and that during the darkest night there is always a ray of light in the horizon. I never felt so humble, yet so joyful; and I have many times since proved that the deeper the sense I have of my own utter unworthiness,—in other words, the humbler I feel, the more I can extol the freeness of God's love and mercy; and the more I feel of the latter, the more I experience of the former. I dare not say that none of the Lord's people get so low, after a sweet manifestation of forgiveness, as to be absolutely near despair; but I do not read of any in the Bible. Jeremiah (Lam. iii. 18) says, "I said, My strength and my hope is perished from the Lord;" but how soon he looks back, and then says, "Therefore have I hope." And well might he add, "It is of the Lord's mercies that we are not consumed." (Ver. 19-22.) And I am quite certain the more a man feels gratitude in his heart the more he will defend his benefactor against all intruders.

Yet which of you, who really have experienced a work of grace in your hearts, can put your hands on your bosoms and say you are not ungrateful? Nay, more. Which of you can say you have not thousands of times been ashamed to lift up your faces to God on account of your ingratitude? The first time I ever engaged in prayer at a prayer-meeting,—and that was in my father's vestry, my father being present, I gave out that hymn of dear Herbert's:

"How oft I grumble and repine;"

and, having a deep sense of my ingratitude, I feelingly

used Ezra's words: "I am ashamed, and blush to lift up my face to thee, O God." If any of you can say you have not been so ashamed, you and I are not sailing in the same ship, nor are we both on the same sea as the saints of old: "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us?" O what ingratitude! Still, if we forget some of his benefits, surely we cannot forget all; but who can remember all? David remembered that the Lord had forgiven his iniquity, had healed all his diseases, and redeemed his life from destruction; and, as he could not enumerate all, he winds up by saying, "Who crowneth thee with loving-kindness," &c. He could get no further; for the crown is at the top of all. Thus he sang unto the Lord, and the Lord declares he sings over his people. (Zeph. iii. 17.)

THE NEW NAME, THE WHITE STONE, AND THE
HIDDEN MANNA.

It is also the case in the East, that when a man adopts a slave he gives him a new name. This custom is referred to by Isa. (lxii. 2): "Thou shalt be called by a new name, which the mouth of the Lord shall name." It is not to be a second-hand name, or a mere addendum to the old one; but a *new* one; not given by a stranger, but by the Lord's own mouth. And what a sweet name that must be which is given by the Lord's own mouth! Yea, it is to be "an everlasting name, which shall not be cut off" (lvi. 5), implying that the Lord will retain for ever those who have it. No man shall take them from him, to change their name again. Just as the Lord says he will give them a new *heart*, not mend or patch up the old one. "The old heart," as my dear father used to say, and as I well know to my grief, "is too bad to be mended." It is as hard as the nether millstone; so hard that if you strike it with a hammer you can make no impression upon it. And as the new name is to be given which shall not be cut off, so the new heart is to be given that *they may live*. (Deut. xxx. 6.) And this new heart

is, I believe, part of that "divine nature" of which Peter says those are partakers who have obtained precious faith. (2 Pet. i. 1-5.) And it is this which causes the Christian's conflict,—the old heart striving to be again master, and the new one being determined he shall not be; the flesh lusting against the Spirit, and the Spirit against the flesh; all which is the effect of a change of masters, or rather of being born again.

Not only does a master give his adopted slave a new name, but he sometimes calls him after his own name. And so we find it in Jeremiah. In his days the Jews were taken captive to Babylon (lii. 12-15), as he had prophesied would be the case; but he also prophesied that they should return from their captivity. And what then? Their name should be changed. Applying it spiritually, he says, "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness." (Jer. xxxiii. 16.) Judah was to be *saved*, and to be called after their Saviour: "The Lord our Righteousness." They are to be called after the name of the Lord. (Deut. xxviii. 10.) *That* name is to be put upon them; so that they have the same name as their Almighty Father; and it is sure to be accompanied with a blessing. (Num. vi. 27.)

Again. Not only does the master give a new name to an adopted slave, but he changes his clothes, and often decorates him with ornaments; so that all who see him are made acquainted with the fact that he is no longer a slave. The apostle alludes to this custom, when he exhorts the Ephesians to put off the old man and to put on the new man. "Put off your old garments, which are filthy, corrupt, according to the deceitful lusts," and wear the robe of righteousness. God has imputed it to you, and so do you walk in *newness* of life,—not in bondage and *fear*, but in the liberty of the Gospel; for ye are not *now under the Law*,—the law of a bond-master, but *under Grace*,—the grace of Christ.

The blind man whom Jesus called to him (Mark x. 46-52) cast away his garments when he went to Jesus. It was a beggar's garment, not only ragged, but also, like the garments of beggars in the East at this day, exceedingly filthy. Beyond doubt this was symbolical. So the Lord said to those who stood about Joshua, "Take away his filthy garments from him;" and he then turned to Joshua, and said, "I will clothe thee with a change of raiment,—the robe of righteousness."* And they set a fair mitre on his head. *There* was an ornament for him,—a fair mitre, not a foul one; a heavenly one, not a mere earthly one. And though Joshua is not represented as *doing* anything, neither casting off his own garments or putting on the new one, all being done for him, yet it is quite clear that he was in earnest when he appeared before the Lord; otherwise Satan would not have been there to resist him.

I have shown in "My Wanderings" (I. 64) that the white stone and new name mentioned in Rev. ii. 17 refers to a stone given to a victor, his name being inscribed on it; and doubtless this is the primary meaning; as it says, "To him that *overcometh*," implying a war or a struggle of some kind. It is also believed by some to refer to the new name given by the master to his adopted slave, which was sometimes written on a white stone. The like was also sometimes done in the case of a slave being set at liberty; and the free one always carried it about his person, go where he might; so that if he were seized as a runaway, he could show, not only that he was set at liberty, by exhibiting the white stone, but, by point-

* The term *robe* of righteousness is doubtless taken from a long open cloak, much worn in the East, which reaches down to the feet; and not only reaches to the feet, but *covers* them. Hence also the term *covered*: "He hath *covered* me with the robe of righteousness." No part of the body except the head is seen,—not even the feet, which are often wandering astray. What a mercy that they are covered! (Rev. i. 13.) But why is the head not covered? First, figuratively, because the Head, the Spiritual Head, needs no covering. Secondly, literally, because it is left for the crown. (2 Tim. iv. 8; Jas. i. 12; 1 Pet. v. 4; Rev. ii. 10.)

ing to the new name thereon, that he was really not now a slave, but a free man, yea, perhaps, even a son. I am here merely giving literal customs. But O what a blessing to have this white stone, with our new name upon it,—to have it always with us, in our hearts, to be ready at all times to show it, to give an answer to those who, in a right spirit, ask us of the reason of the hope that is in us, that we have not merely put on an outward cloak of religion, but have been really set at liberty under the Gospel. And this white stone is the “earnest of the inheritance,” as the apostle says; that is, of our assurance of heaven.

The “hidden manna” is also supposed to refer to the dainties on which the adopted one feasted; and no one really knows what these are but he who has tasted them. Indeed, the very word “manna” implies this: “What is it?” So the soul, when first taken possession of and manifestively pardoned by Christ, and tasting his preciousness, exclaims, “What is it? How can it be?” He never tasted anything like it before, and those only can in any way explain it who have themselves tasted it. But the new name no man knew save him that had it. So no one knows the blessings appertaining to liberty or adoption but he who experiences them; nor can any one realize the *special* blessings or trials which another has. (Prov. xiv. 10.)

Now, should an adopted slave be still thought to be a runaway, and be seized, he would send to his adopting father for protection. And thus the ears of the Lord are ever open to the cry of his people. He hears and saves them and delivers them. Well do I remember how sweet Ps. xxxiv. was to me once in 1833, and how sweet the remembrance of it is now, though not as the thing itself was then. I seem to think sometimes I shall never again on earth realize so precious a time.

ABBA, FATHER!

No slave in the East is allowed to call his master “*Father*.” This is the privilege only of children. *But as soon as the slave has passed through his*

master's shirt, as I have described on page 52, he exclaims, "My Father!" Here again is a beautiful Scripture illustration: "Ye have received the Spirit of adoption, whereby we cry, Abba, Father!" That is, "Father, Father!" the term "abba" (Arabic "abou") being the Syriac word for "father." As though the apostle had said, "You did not dare to say 'Father' before you experienced the Spirit of adoption, for you felt it would really be presumption; but now, having the witness of the Spirit in your hearts to your adoption, you can sweetly use that endearing term." And mark the expression: "Ye have received the Spirit of adoption, whereby *we*," we the apostles, as well as you, are able to cry, "Abba, Father!"

But were they not as much the Lord's children before as they are now? Surely they were, just as an infant is as much its mother's child when at the breast as when able to prattle or to plainly say, "Mother." The Lord loved them, not only when they were earnestly seeking him, but also when they were dead in sins. (Eph. ii. 4, 5.)

But why is "Father" repeated? Why mentioned twice? To make it more impressive; to express the more forcibly the warmth of our feelings. There is no mistake about it. Just as in Ps. viii. 1: "O Lord, *our* Lord;" and Ps. vii. 1: "O Lord, *my* God." So here. Not only "Father!" but "*My* Father!" O! Only to think of that blessed title, and what it implies!

"My God, my Father! Blissful name!

O may I call thee mine?

May I with sweet assurance claim

A portion so divine?"

O how sweet that hymn of Miss Steele's was once to me when on the Nile! (See "Wanderings," I. 327.) No one, who has not received the Spirit of adoption, has a right to call God his Father. But do we never hear persons in prayer say, "Our Father!" who have never even asked themselves what the term *means*, or how they *know* that God is their Father?

As the God of creation, he is the Maker of all, and may be addressed as such; but the apostle spoke of a special adoption as sons. It is also true that the Redeemer, when teaching his disciples to pray, taught them to say, "Our Father!" But we must not overlook the fact that they were his *disciples* whom he was addressing, not men dead in sin. Such have no right to call God their Father, any more than that wicked boy whom I have just heard swearing in the street has a right to call himself my son.

Before we can rightly address God as our Father, we must have received the Spirit of adoption spoken of by the apostle,—the Spirit bearing witness to our spirits that we are the children of God; and this cannot be until we have really been made to feel our need of him.

The prodigal called God his Father: "I will arise and go to my Father!" But he had repented; and, calling to mind his Father's past love towards him, he was humbled in the dust, and confessed that he was not worthy to be a son. Had he looked upon God as an austere judge only, he would not have ventured near; but his repentance and his faith went together.

I read in a sermon some time ago that "all true prayer commences with, 'Our Father!'" Indeed! Is there no true prayer when a man is under conviction for sin, and when, so far from being able to call God his Father, he sees him only as a consuming fire? Did the poor publican say, "My Father, be merciful to me?" No; but God, the Judge; for he felt himself guilty, and feared the sentence of death.

A man whose conscience has been made tender, and who has a sense of his sad, lost condition, will be careful how he addresses God as his Father. But do not some of us sometimes feel that we can boldly say, "Our Father," and feel, too, that we are not presumptuous in doing so? Yes, truly; for we have the Spirit's witness in our hearts that we are amongst *the Lord's adopted ones*.

And while, on the one hand, the adopted child,

calls God its Father, the Lord, on the other, calls the child his son; and not only his son, but his *dear* son. (Jer. xxxi. 20.)

The Lord, by Jeremiah (iii. 19) asks the question, "How shall I put thee among the children?" How shall I adopt thee? And then, lest the poor thing should die in despair, he immediately adds, "Thou *shalt* call me My Father;" that is, thou *shalt* know that thou hast been adopted; and thus have the privilege of saying, "My Father! Thou art the guide of my youth." And more, as in Ps. lxxxix. 26: "My Father, my God, and the Rock of my salvation."

A FATHER'S CARE.

Now it is a father's part to provide for his children, not merely servants' food, but the best that he can afford. And does not the Lord take special care of his own? Yes. They shall not want any good thing; and, therefore, his eyes, which "are as a flame of fire," run to and fro through the whole earth, to select, as it were, that which will prove for them the best of everything, as well as to see that no enemy comes slyly upon them. "The wise man's eyes are in his head" (Eccles. ii. 14); looking well to his path; but more than this, the Lord sits on the *circle* of the earth, so that his eyes can see all round, like those in the wheels in Ezekiel's vision. What, then, can escape them?

Again. A father's eye is, as it were, constantly upon his children, to protect them and to keep them from danger. I am a firm believer in special providences. How many of us can refer to our whole past life, and see how many dangers we have escaped? I have travelled tens of thousands of miles, by land and by sea; by coach, carriage, and rail; on horses, mules, camels, donkeys; in carts, vans, arabas, steamers, yachts; and never, when travelling, suffered the slightest personal injury. I have seen ships foundering in storms; I have just preceded or followed some most alarming railway and coach catastrophes; *but am still* (Oct. 19th, 1876) here, a monument of

God's care and goodness. I once, when a boy, fell from a load of hay, at Bubnell, Derbyshire, and was just snatched away from the wheels of the waggon in time to be saved from being under them. A wool-pack once fell upon me in Piccadilly, Manchester, and stunned me; but, to the surprise of every one about at the time, did me no serious injury. A straw-bonnet maker's block once fell upon my head, and made a gash in it, the mark of which remains. How was it I was not killed? Once when on Snowdon, in North Wales, I was so charmed with the enchanting echoes that are to be thereon heard, the echo sweetly *singing*, as it were, all the parts of music, echoed and re-echoed until they died away in the distance, that I went to the edge of a precipice that I might hear the more distinctly. A stone gave way from under my foot. I slipped, and fell. My brother-in-law seized hold of me by the collar, and saved me from being dashed to pieces down the precipice. Was it by mere "accident" that he was there? One Christmas, when a youth, I was going to a village a little way from Stockport, when a "gentleman" in the coach (there were no railways then) "happened" to be going to the same place. I readily joined company with him, as the night was very dark and the way lonely. But, when we arrived at Stockport, an old companion "happened" to be at the coach office, preparing to return to Manchester by the coach in which I had arrived. Seeing me with the aforesaid "gentleman," he called me on one side, and said, "Do you know who that man is?" "No," I replied. "Why, he was only let out of the New Bailey prison last week;" and, at the risk of losing the coach, he started off with me as hard as we could run until I was out of danger. Was all that mere "accident?" I was once with a companion in the Olympic Theatre, London, to see Madame Vestris. Two police officers came to the seat behind us, and called out, "You two come out; *you are two known thieves!*" My companion and I *both thought he was addressing us, and I trembled*

like a leaf; not that I *was* a thief, but fearing I had been mistaken for one; but they were two men behind us who were addressed. I was, however, so frightened that I never went to a theatre afterwards. Was *that* an "accident?" When a boy, I was afflicted with scrofula. My left arm was greatly affected. Our family doctor set an issue right in the elbow-joint of my left arm; so that to this day I cannot properly bend my arm; and then said nothing could save it but amputation. My dear father was then in London, and heard of a medicine (Dr. Webster's English Diet Drink) which had been made exceedingly useful in innumerable cases. He sent some down for me. Not only was my arm saved through it and with the blessing of God, but all scrofulous affection removed from my system. Was it by "accident" that my father heard of that medicine just in time to be the means of saving my arm, and probably my life? In 1848 I was given up for consumption. Some did not believe it possible I could live for twelve months. I was ordered to winter in Malta, &c.; and as pulmonary symptoms, such as the expectorating of blood, &c., appeared again and again, again and again I had to winter abroad, my last journey being in the beginning of 1874. At Jerusalem, in April, 1864, I was attacked with fever, dysentery, &c., and subsequently reduced to about 90 lbs. in weight.* In the following June, being then at my own house, I expectorated not less than a quart of pure pus, from a large abscess in one of my lungs, so the doctor said;†

* While at Jerusalem, I was hardly expected to recover, and I confess I for a time thought it very hard that I should die so far from home and friends. Often, when I have been driving along a country road or through a village, I have seen a mother rush out of a cottage and catch up her child, which was in the road, to save it from the risk of being run over; and how angry the child has been! How it has cried, little thinking that the mother was rescuing it from danger.

† In "My Wanderings" (I. 6, 7) I give an account of Sir James Clark and Dr. Roots having examined my chest, and that the former said it was my right lung which was affected, and the latter the left, staking his reputation, as a more experienced man than Sir James, upon the fact, he (Dr. R.) having walked the hospitals for 40 years. I am now (Oct., 1876) told, however,

and from that time for ten years I had no very serious chest ailment. Was it by "accident" that I had dysentery, &c., which was the forerunner of this manifest improvement? And so I might go on. I sometimes think no man living has been more watched over and favoured by my Father in providence than I have, though I had not, at one time, eyes to see it.

THE WITNESS.

It was the custom with the Romans, that when a master adopted a slave, it had to be done in the Forum, or Court-house (See "Wanderings," I. 578), in presence of a magistrate; and that magistrate was the witness. Paul uses this custom as a figure, when he says, in writing to the Romans, "The Spirit itself beareth witness with our spirit that we are born of God." What higher witness can we have? "The Spirit of God himself." A single word dropped into our heart by the Holy Spirit: "I have loved thee, yes *thee*," is worth more than the witness of all the magistrates in the world. It is, "because ye *are* sons," says the apostle, that "God hath sent forth the Spirit of his Son into your hearts, crying, Father, Father!" Though all the ministers and friends with

by an eminent chest physician, that my left lung is almost entirely congested, and that my complaints are chronic bronchitis, atrophic emphysema, and secondary fibroid degeneration; my left lung being nearly altogether hepatized. From 1893 I had hæmoptysis, or bleeding of the lungs, renewed again and again for years, inducing me to pass six whole winters and part of two more in the East. Is it not wonderful that my life has been so long spared? Yet, through God's mercy, I am far better in my general health than I was 40 years ago.

Some years ago, Dr., now Sir W. Jenner, who had been consulted by my late wife, expressed a desire to see me, having heard of my case as stated in "My Wanderings." I went, and was with him for a full hour. I told him what Sir J. Clark, Dr. Roots, and others had said; and I then gave it as my opinion that all were wrong, as it was well known that an ulcerated lung could not be cured. "I differ from you," he said. "Now listen to me. I once gave a man up for an ulcerated lung. Twelve years afterwards I was summoned to a consultation, and to my surprise found it was the same man. He died; but not from *consumption* but *peritonitis*. We had a *post mortem* examination, and I myself took four ounces of solid chalk from his left lung; so that had been ulcerated, but afterwards became congested."

whom we may converse may assure us that we are sons, as we bear the marks of adoption, all will be of no avail until the Spirit himself comes, and bears his witness; and then we can no more doubt than before we could believe. But how often have we, over and over again, to cry,

“O bear thy witness with my heart
That I am born of God.”

I bless the Lord that I have had this witness more than once; but I need it again and again; for I am prone to think that it was merely my well-stored head, and not my heart, that realized it; but there is no mistake about the difference when I experience it again. How soon Mary recognized the Saviour's voice at the sepulchre, though he only said one word,—“Mary!” And how the sheep recognize the voice of their shepherd! And so do we who have been really, as it were, called by name, for some have been so called;* and we who have once heard the Shepherd's voice,—“Thou art mine!” know it from all others when we hear it again; and we who have once experienced the Spirit's witness know it from all other witnesses by the effect it has on our very hearts!

When a man in the East buys a slave, he generally tattoos him; that is, he puts some indelible mark upon him, by which he may know him; just as a farmer marks his sheep. So Paul, having the witness that he had been bought by Christ, says he bore in his body the marks of his Master. And what were those marks? *Stripes*. Five times he received forty stripes save one; thrice was he beaten with rods; and these left their marks, as there was no mistake about a flagellation with rods, formed, as they were, of elm twigs. The afflictions of Paul “were not only in his soul, but in his flesh” (Col. i. 24); and he bore about in his body the dying of the Lord Jesus. Not for any crime; but because he could not hold his tongue, but would go about

* I once at a prayer-meeting felt constrained to ask the Lord to call me by name, as he did the woman at the sepulchre,—*Mary!* That simple petition was blessed to a poor woman who had for years been a seeker.

speaking well of his new Master. And he well knew that if he suffered with him and for him, they would be glorified together. "If we suffer with him, we shall also reign with him."

When the slave was thus tattooed, or marked, he was made acquainted with the fact that he had a new master. So says the apostle: "Ye were sealed," or marked, "by the Holy Spirit of promise;" "Who hath also sealed us, and given us the earnest of the Spirit in our hearts,"—the earnest, not only that we have a new Master, but that we have been adopted; the term sealing here signifying marking.

WAITING FOR THE ADOPTION.

A man may long have it in his mind to adopt a slave before the slave knows anything about it. He may not have the slightest conception of such a thing. So with Jehovah. The fact of adoption took place in eternity, as expressed in Eph. i. 4, 5. But the act is made known only in time. Christ called Peter and others to him, and they became his disciples; but they knew nothing of Christ until he called them. So when Christ went up into a mountain, he called to him whom he would. (Mark iii. 13.) But were they then just adopted? No. It was because they had been long before adopted that they were called, though they knew nothing of the fact.

A Roman master, however, sometimes told a slave that on some future day, but without naming a day, he *would* take him to the Forum, and publicly declare that he had adopted him. And how anxiously did the slave wait and look for that day! To this the apostle refers in Rom. viii. 23: "Waiting for the adoption." That is, waiting for the time when the adoption should take place; waiting for the time when He whom our souls love above all others shall say, "Thou art mine!" Paul was writing to the Romans, and they, of course, would well understand his meaning in a literal sense. And Jeremiah (Lam. iii.) *says*, "*It is good to hope and quietly wait for the salvation of God,*"—quietly wait. I for some time

had a hope in my breast before I realized the blessings of adoption. I read and heard the Word, and over and over again I had a hope that I should be found right at last; but never had I had so good a hope as on one occasion when hearing a minister (Mr. H. Fowler) preach, on November 8th, 1833, from Lam. iii. 25: "The Lord is good unto them that wait for him, to the soul that seeketh him." While expatiating, as Mr. F. did, on the blessedness of being able to wait, I said to myself, "But I have waited so long." "How long have you waited?" exclaimed Mr. F., as though he had read my very thoughts. "Fourteen years? For Abraham had to wait that time; but he got the promise at last." "No," I said, "I have not waited as many months." "And the longer you have to wait," continued Mr. F., "the sweeter will the fulfilment of the promise be when it comes." This was enough for the time. A great weight was taken off my mind, and my heart rejoiced. This was "rejoicing in hope." (Rom. xii. 12.) I felt willing to wait, though I dare not say I waited very patiently. I wanted more than this. There was the promise, and I in some measure rejoiced in it. But it was not until the following Tuesday that it was fulfilled in my experience; and that was by the application of Ps. cxxx. 4, as mentioned a few pages back.

Have you never had a *hope* that you were adopted, and yet not the full assurance? Well, but God has promised it to all who *hope* in his mercy. Therefore what a mercy it is to be enabled to hope on, and wait, and to look earnestly. God promised Abraham a son; but he did not tell him on what day he would fulfil his promise, though the time was fixed in his own mind.* Why should we be told to wait, if no

* It is clear to my mind that Abraham's complaint had not reference *only* to the fact of his having no son, but to the non-fulfilment of the Lord's promise that the Messiah should come from his loins: "In thee shall all the families of the earth be blessed." He believed it, and yet he was tired of waiting for it. From Gen. xvii. 17, and xviii. 12, it appears that both Abraham and Sarah laughed when they were promised a son.

delay were likely to take place? And the mere fact of waiting implies *hope*. A man will not trouble about that for which he has no hope; but, if he be in earnest, he will wait with all perseverance and watching unto prayer. This is the "patience of hope" mentioned in 1 Thess. 1. 3. "The vision is for an appointed time. Though it tarry, wait for it. It shall come." There is no uncertainty about it. It "will not tarry" beyond that appointed time. "I have waited for thy salvation, O Lord." "This is our God; We have *waited* for him." He *will* come and save us." So says the psalmist also. (xl. 1.)

Neither does the Lord say *how* the blessing shall come. We may want it one way, but, perhaps, the Lord has appointed one the very opposite. It may come while we are in prosperity, but most likely while we are in sackcloth; but the blessing is the same. We may be groaning within ourselves, as Paul says; but, as he hoped, so he with patience waited, the Spirit helping his infirmities, sustaining him, while he hoped and waited.

THE BRIDE, THE LAMB'S WIFE.

Mahomet said that the strongest tie in the world is that between mother and son; and his followers

and upon first reading those passages it would seem as though the laughs were of the same kind; but it was not so. Abraham laughed for joy, and Sarah from unbelief; therefore it was that the Lord rebuked Sarah while he heard the prayer of Abraham on behalf of Ishmael, that *he* also should become a great nation. Abraham fell upon his face, an act of adoration; but not so Sarah. The very name which Abraham gave to his son, when born, proves that his was not a laugh of ridicule. That name was Isaac, which signifies laughter, or joy. "Abraham believed God, and it was counted unto him for righteousness." (Rom. iv. 3.) Now we are not *told* in Genesis that he believed God, the fact speaking for itself; and no doubt the Redeemer referred to the fact when he said, "Abraham saw my day [by faith,] and he saw it [in Isaac] and was glad," or laughed, or rejoiced. (Jno. viii. 56.) "And thou shalt be a father of many nations," said the Lord to Abraham. In what sense? First, literally; he was the father of the Israelites, the Ishmaelites, and all the peoples springing from his wife Keturah,—the children of Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Secondly, *spiritually*; and this is what is mainly intended. "All nations flowed" unto the Messiah, who descended from his loins.

at the present day are of the same opinion, as were and are also the Jews. But, strong as that tie is, it is quite clear that the Lord did not intend that, amongst his family, it should be so considered. Hence he says by Isaiah (lvi. 5) that he would give them "a better name than that of sons and of daughters,—an everlasting name, that shall not be cut off;" and in Rev. xxi. 9 we are told what that name is, "the bride, the Lamb's wife." A man may, from various causes, leave his father's house; but a loving wife and husband remain together until death does them part; "a name that shall not be cut off." "This may be a great mystery" to you, said the apostle, who have always had an idea that you can divorce your wives when you please; "but I speak concerning Christ and his church."* There is no divorce there. Where he is, there his bride must be also. And where is that? In eternal glory. It would be in vain to try to explain this to others. We only who have felt something of the sweetness of the endearing tie can realize the force of the mystery.

CHAPTER V.—SLAVES TAUGHT THE RELIGION OF THEIR MASTERS.

CONVINCED OF SIN.

If a man in the East buy a slave, it is expected that he will bring him up in his own faith; and generally there is no difficulty in this respect. There is, perhaps, not a slave throughout the Mahometan world who does not call himself a Mahometan; though, as Mr. Lane says, many of them know no more about their religion than a child. They regularly say their prayers, but often it is only to please their masters.

But not so spiritually. It is the special work of

* There can be no doubt that Paul was a widower, as he had the privilege of doing several things which the Jewish law would not have suffered him to do had he never been married, to say nothing of the disrepute in which every bachelor was held by the Jews.

the Holy Spirit to bring up all the adopted ones in the religion of Jesus; and he brings them up *effectually*. Hence we read: "All thy children shall be taught of the Lord;" "He shall teach you all things;" and "As many as are led" (or taught) "by the Spirit of God, they are the sons of God." "He shall take of mine and show it unto you." How can a man live in Canaan if he know not the language of Canaan? How can he live in the palace of the king unless he be educated as a prince? Take a poor hedger and ditcher, and put him at the table of a nobleman, how awkward he would seem! He would require severe drilling before he could have either grace or elegance in any way fit for it. So a special teaching is indispensable before a man can unite with the Lord's family; and it is the work of the Holy Spirit thus to fit and prepare him. He is the Royal Teacher; and the first lesson he teaches his children is, that they are sinners, sinners against a holy God; and he teaches them this so thoroughly that all the men in the world could not, if they tried, convince them to the contrary. He teaches them *that truth* in their innermost parts. They *feel* that they are sinners. Nay, more. However upright they may have been in the world, though they may have the consciousness of never having wronged a fellow-creature of a farthing, or of having, in the eyes of men, committed any one sin, they, sooner or later, learn that in the sight of God they are not only sinners, but *great sinners*. The Holy Spirit shows them a little of the spirituality of the Law, and they are made to feel that they have broken it in thousands of instances, in thought, word, and deed; that, as I have elsewhere said, every evil thought is a sin, much more every evil act; and that, as the Law searches into the innermost recesses of the soul, not a single thought can escape its observation. The man is astounded, and wonders how it is he did not know *these things* before. Often enough, perhaps, had he *read the words*, "All have sinned," and that was *easy enough*; but now he is compelled to say, "I

have sinned;" and to say this and feel it, is one of the hardest lessons in the world. But all hesitation is removed from this man. He not only feels that he has sinned, but that he is condemned, and that it is just that he should be; and instead of wondering that the wrath of God is felt by him, he wonders that it has not been poured out upon him long ago. He may have come from the North,—cold stoicism; from the South,—calm pharisaism; from the West,—health and gayety; or from the East,—a life of licentiousness; but he must come to this point ere he can have a foundation laid for any well-grounded hope of salvation. If he have been a vile profligate, he knew he was bad, but had no idea he was *so* bad; and, if a Pharisee, he finds all his righteousnesses are but as filthy rags.

Besides this, we (for I know what I am writing about) are made to possess even the sins of our youth. It will not do to think they are *only* sins of ignorance, or of thoughtlessness; for they were equally sins against God. Sins of ignorance cannot be spoken or thought lightly of, as the sacrifices which had to be offered for them prove. (Levit. v. 15.) They may not be brought to our minds all at once; but some to-day and some to-morrow. The psalmist says, "I am afflicted, and ready to die from my youth up." That is, I believe, his sins from his very youth now afflicted him. Hence he adds, "While I suffer thy terrors [on account of those sins] I am distracted." (Ps. lxxxviii. 15, 16. See also xxy. 7; Job xiii. 26; Jer. iii. 25.) We are debtors to do the whole law, and no Statute of Limitations can be pleaded here. And not only the guilt of sins committed will be laid upon the conscience, but of sins projected. We feel the weight of the one as much as of the other, and may tremble on account of the one as much as of the other.

In 1838 I lived at Chelsea. I had before this been impressed with the thought that if I died as I then was, I should die in an awful state. I had left my ungodly companions altogether, had married,

and had a child; but I rarely attended a place of worship, often staying at home to attend to the child, as for some time we had no servant, and my poor wife was laid up sick. Still, as I had begun to reform, I was determined, as I thought, to have everything right as soon as possible. But one Sunday morning I found that my wife had forgotten to order any meat for dinner, and I went out to procure some. I thought nothing of it until I was paying the money; and then such a horror seized me that I was literally almost blinded. I felt as if I had been entombed in ice, and could hardly tell how I ever reached home.

This was the climax. This sin lay with tremendous weight upon my poor soul. I now began in earnest to pray that some way might be opened that I could regularly attend chapel, read my Bible, and be everything which a man ought to be. Sometimes I argued thus with myself: "If the doctrine of Arminianism be true, I will do all I can to be saved; and if not true, and I am lost, *the fault will not be mine!*" How awful! However, my prayers became more and more earnest, and I more and more anxious. And how were my prayers answered? By the solemn hand of death. I went to the office as usual one morning, returning home about five o'clock in the afternoon, and found that my wife had been seized with cholera. In a few hours she was a corpse. I rushed out of the room in a state of madness, and these words sounded in my ears as though some one really *shouted* them out: "I will answer thee by terrible things in righteousness."* Instead of asking the Lord to have mercy on me and prepare me for death, I exclaimed, "Righteousness! What righteousness can there be in that, to snatch my wife from me in such a way?" Alas, alas! Such was my rebellion! But it was in righteousness after all; for by this means the Holy Ghost gave me my first lesson as to how I stood

* Ps. lxxv. 5. The passage reads thus: "By terrible things in righteousness wilt thou answer us." But I give it as it came to me. Nothing can ever erase the words from my mind, I believe.

before God. All before this had only been outside; but now I felt I must know something I never yet had known, or I must be lost for ever. I strove hard to make myself believe that as I had not fallen into such and such sins, there might be hope for me; but a host of sins which I had committed, and others I had projected, appeared to rush into my mind at once, and stopped my mouth; and I was constrained to confess before God, for the first time, that I was a sinner, a *great* sinner. Such was my first lesson.

I then was compelled to acknowledge that I had no claim upon God to save me, and that if he did so, it must be of his own free and sovereign will; and I felt that if I were lost for ever it would be no more than I deserved; and I was led, consequently, anxiously to inquire how matters stood. Then it was that the parable of the Pharisee and the publican came to my mind; and from my very soul I cried out, "God be merciful to me, a sinner." Satan told me it was a "stereotyped" prayer. But stereotyped or not, I felt that it suited me. If I never before knew what prayer was, I did then; and I felt that I could part with all I had if I could only be assured that that prayer would be mercifully answered.

About this time I visited Manchester, and heard a Mr. R. in my father's pulpit. He said that some hated or avoided sin, not because it *was* sin, but for fear of the consequences. I felt that that was my case. In the evening I heard my father in continuation; as it were, of the subject. He described the way in which we could distinguish whether our desires to keep from and our hatred of sin were of God, or were only mere nature; observing that if we hoped by so doing to merit God's favour, and were never delivered from that, it was not from God. Here again I was condemned; and in that state returned to London. I was not satisfied that my strivings and anxieties were anything but natural.

It was after this that I heard the late Mr. H. Fowler, at Gower Street, from, "The Lord is good

to them that wait for him, to the soul that seeketh him" (Lam. iii. 25), as mentioned in another place. I was sure I was *seeking* the Lord, and seeking him, too, above every other object. Mr. F. minutely described the spot where I was, adding that he knew all about it, as he had travelled the same path before God assured him that he was redeemed from destruction. It was that assurance that I wanted. "Well," say you, "why didn't you take it? Why did you not believe?" Don't talk such nonsense. If ever you had been here you would know that you could no more take the assurance of forgiveness, no more believe to the saving and comfort of your soul, than you could fly. "Simple faith," as it is called, "taking God at his word," is of no use to a poor soul who has been, by the blessed Spirit, taught in earnest his sinnership, and is being taught his own helplessness. Real faith is of the operation of God the Spirit, and the ground must be prepared before the fruit can be produced. A man who can "simply believe" when he pleases can also disbelieve when he pleases; but the adopted ones in the Holy Spirit's school can do neither the one nor the other. "It is by my Spirit, saith the Lord." I have the reputation of having, through God's gifts, been a thorough man of business. I am not aware that I ever undertook anything which really mastered me; I was always skilful in argument, superlative in joke and sarcasm, well versed in most worldly things, and never afraid of anything or anybody; but *here*, in the Holy Ghost's school, I found my ignorance and weakness.* No man in the world ever strove harder to believe than I did, or was more rebellious than I sometimes was that my strivings should be so useless; but it over and over again appeared as though the harder I strove the farther I was from the goal; and I was at last made to *feel* what I had previously only nominally seen, or believed, that God is a sovereign. I knew that God *could* save me if he would. There

* Some may call this egotism. I again say, Bless the Lord for his temporal gifts! Let them call it what they please.

was faith; but *would* he? There was doubt. If there were no doubters, half the Bible would be useless; for there is more said to encourage them, to raise their hopes, than to exalt rejoicers. Yet some presumptuous professors ridicule all idea of doubting. I cannot believe that such have ever been where I was at this time. A garden that will not grow weeds will not produce flowers; but the head gardener will never allow the weeds altogether to choke the flowers. Which of the saints of old, of whose experience we have any record, was always in the full assurance of faith? Was David, or Job, or Paul? But I may not dwell upon this.

It may be, indeed mostly is, the case, that when first awakened to feel the soreness of his bondage, and the awful state in which he stands before God, the man begins with all his might to say his prayers, and to vow and promise what he will and will not do for the future. He has done this and that, and will do so no more; or he has left undone this or that, but all shall henceforth be done. And, perhaps, he in some measure performs. But all this is a legal servitude. It is like the Jewish worship, which was indispensable as a preliminary one, but it had no glory in it, that is, comparatively, by reason of the glory that should follow. The law cannot forego one iota of its demands. It is like pure steel; we may break it, but cannot possibly bend it. It is not like wire, which may be drawn out to any length; nor like quicksilver, which may be contracted to any density. It is fixed, and neither heat nor cold can in any way affect it. The man feels that all is not right. The law of God, in its immutability and holiness, is more and more plainly set before him, and he seems to get further and further from complying with its demands. Not that in reality he does so; but that he is led more and more clearly to see what those demands are, and, consequently, more and more his inability to comply with them. As soon as he is, in reality, an outwardly better man, he often believes and feels himself to be a worse one; not can

he brush the feeling aside ; for it cleaves to his very heart.

I am confident, and I speak feelingly, that there is no labour in the world so trying as the labour of the law, nor any greater pangs, unless, indeed, it may be under captivity, as I have elsewhere said. Though I knew in my judgment that it was impossible to keep the law, yet for months I laboured hard to do so, and to make amends for my past life. But, do what I would, I could hear nothing but, "Pay me what thou owest!" There was scarcely a night in the week, except Saturday, in which I did not attend some preaching service or other; but could get no sympathy. "Pay me what thou owest!" "Pay me what thou owest!" was continually ringing in my ears. Yet all this time I was walking as circumspectly and living as uprightly as most men; but that afforded me no consolation, for I appeared to be getting further and further off. It had, too, a marked effect on my health. David said his bones cleaved to his skin, and I am sure my flesh wasted.

I have in my time, through one misfortune (as it is called) and another, lost thousands of pounds,—far more than I have left. I have been so hemmed in that I hardly knew which way to turn, and seen no way of escape from a meeting of my creditors. I have suffered affliction of body for years, almost without intermission, hardly a day having passed during which I could say I had been free from pain; I have experienced the loss of wife and children, and had taken from me the two dearest friends I ever had in the world; but all was as nothing compared with what I endured when the Holy Spirit laid affliction upon my loins, and showed me what a sinner I was,—not only my outward sins, but my heart sins, until Christ was manifested to me as my Redeemer; and then, as all my temporal losses and afflictions had seemed as nothing compared with the affliction of my soul, so now they all seemed as nothing for joy.

The first real conviction I ever experienced was, I believe, that mentioned in page 86. Not that I had

ever been able to sin without a consciousness that I was doing wrong, and not that my sin of swearing had not caused me to feel shame; but in no case was there any piercing remorse until now. And it was not momentary, but lasting. Sins which I had long forgotten rose before my eyes in myriads. I did not dare deny nor did I attempt to palliate them. On the contrary, I was made at once honestly to confess all, and to seek forgiveness, while I laboured hard to avoid them for the future. I knew well that there was no forgiveness but in and through the Redeemer, and I sought that forgiveness *earnestly*. I believe this was a working *from* life as well as, in part, *for* life, though I knew it not.

It is recorded of Lord Nelson that, when dying, he said to his chaplain, "I have not been a *great* sinner!" yet at that very time he was living apart from his wife, because of his attachment to another woman; and almost with his dying breath requested that a lock of his hair might be sent to that woman; and some, indeed, think he was living in a sin for which, under the old dispensation, no atonement could be made. How different from this was the declaration of Paul: "Christ came into the world to save sinners, of whom I am chief;" yet we do not read that after his conversion he ever fell into any outward sin; but he found a law in his members warring against the law of his mind; and this brought him into captivity, yes, really into captivity, to the law of sin and death. And though it was, in a measure, kept down by the power of grace, yet it was strong enough to make him cry, "O wretched man that I am!" And the same feelings made David say, "My wounds stink and are corrupt." And often have I now to ask, "What fruit was there in those things whereof I am now ashamed?"

Can a man who, perhaps, never committed any great sin in his life feel that he is the chief of sinners? Yes, 'tis even so. God never pardons a man until he has been made to plead guilty, and sign his own death-warrant. Take the centurion as an instance. We read that he was "a devout man, and one that feared

God with all his house, and who gave much alms to the people, and prayed to God alway;" yet it is clear he was in distress about his soul; for in Acts xi. 14 we read that Peter should tell him words whereby he and his house should be saved; and in verse 18 we read that God had granted to the Gentiles repentance unto life.

It is not invariably the case that this conviction of sin is caused by the application of the *letter* of any passage of Scripture. I believe many a man is by the Holy Spirit convinced of sin who never heard a passage in the Bible in his life; but the *spirit* of the Word is applied to his conscience; and whether the spirit and the letter, or the spirit only, the effect is the same. The man has a sense of sin, and of the wrath of God on account thereof, in the one case as much as in the other.

So again, a man may, as in my case, see the plan of salvation without feeling that he is interested in it. It is good to have eyes to *see*, but unspeakably blessed to *feel*, not only the plan of salvation, but that we are secured in it. We cannot judge of a man in any way merely by what he sees. He may see a table richly spread, but, being sickly, have no appetite to partake of the food; but if he feel hungry, and be able to eat freely and digest perfectly, we know that he is in a healthy state. So a man may see and heartily approve of the truths of the Bible; but if he do not feel his need of them, they are of no use to him.

Sometimes a man is convinced of his sin in a way of judgment, as in the case of Manasseh (2 Chron. xxxiii. 11-18), and sometimes in a way of direct mercy, as in the case of Saul of Tarsus. Sometimes he may be convicted while in the act of committing some sin, or preparing to do it. Saul was really on his way to Damascus to commit murder, when he was arrested. John Marrant was just struggling in the crowd to lift the horn to his mouth to disturb the congregation, when Whitefield gave out his text: "*Prepare to meet thy God, O Israel.*" The black in the public-house, *who was required by his companions to imitate White-*

field, caused the whole to decamp by exclaiming, with something of Whitefield's voice and energy, "I speak the truth in Christ; I lie not. Unless you repent, you will all be damned." A self-righteous Pharisee in Preston, when Mr. Tiptaft was once preaching, went for the purpose of stoning him; but the Holy Spirit arrested him; and that man has been for many years, for he is still living, I believe, a deacon of the late Mr. M'Kenzie's church.

Here is the beginning of all true religion. All our greatness must be brought down under the Law before we can be rightly prepared for the Gospel. I firmly believe that when once the blessed Spirit has convinced a man of sin, and shown him the awfulness of dying in his sins, try as the man may, and be led astray as he may, he will *never* again experience any unalloyed pleasure in sin. He will always feel more or less of qualms. I speak as I feel.

And this is the effect of being born again, not of the flesh, but of the Spirit; and these are contrary the one to the other; so that we cannot do the things that we would. The flesh prevents our doing the good things and the Spirit the bad things that we would.

Sin may cleave to a man, and he may, for a time, seek to drive away all serious thoughts by revelling more and more in it. This was not, however, my case. I saw the evil of sin, and strove against it. In nature we see the lightning before we hear the thunder; but in grace we hear the thunders of the Law, and *feel* their effects, before we *see* even a streak of light. And what death can there be without a struggle, without pangs?

For being "born again," we use the term "regeneration,"—re-generation. Our first generation was after and in the image of the first-Adam; our second after and in the image of the Second Adam.

CONVINCED OF RIGHTEOUSNESS AND OF JUDGMENT.

Having convinced a man of sin, the blessed Spirit next convinces him of righteousness; viz., that God would be just and righteous if he cast him for ever into

black despair; and then of judgment, not only that there is a judgment to come, but that God will judge righteous judgment. He does not now, if he did before; think that God will not be just if he does not save him, but wonders how he can be just and yet save him.

It is true that the man has faith already,—faith to believe that God is true, and that the “wages of sin is death;” but not faith to the saving (or comfort) of his soul. But the Lord, in due time, gives him new eyes, or new ears; and then he both sees and understands how God *can* save him, if he only will. This may be from reading or hearing such a passage as this: “The blood of Jesus Christ cleanseth us from all sin;” or, “Christ Jesus came into the world to save sinners.” It is the entrance of God’s Word which gives that light; and the man begins to see how God can be just and yet be the justifier of the ungodly.

I was never at a loss here. From my youth I well knew the general plan of salvation; that is, that Christ died for sinners, and I knew that the Lord could save me, were it consistent with his will; while to others that plan may not have been or be revealed until the eleventh hour, and after years of inward anguish; but then the plan and the blessing thereof have been revealed together, to the joy of their hearts.

The blind man in the gospel knew he was blind, and felt the consequences thereof, before he could see.* “You hath he quickened who were *dead*,” not who could see. “Thy word is a lamp unto my feet;” but the feet were not only alive, but walking.

“Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.” The very fact of sleeping proves life; but the sleeper has gone into the world, or amongst dead professors. So says

* It is well worthy our notice that all the diseases which Christ healed were utterly incurable by human means. One poor woman had spent all her living upon physicians, yet grew worse and worse. The withered, the leprous, the blind, the lame, required only a word, or a touch, or, more wonderful still, a little clay; but no human arm could give sight or restore life to the withered parts.

the Lord, "Awake, and come out from among the dead," for that is what is here meant by arising from the dead; and Christ shall give thee light, to see thy way. Few people suffer more than I do from cold feet. Do I *see* that they are cold? No; I *feel* it. Do I *see* that I have a cold heart? No; I *feel* it. And the very fact of feeling it, and grieving on account of it, proves that I am alive.

THE COMFORTER—THE REMEMBRANCER.

As the lessons which the Holy Spirit causes his people to learn, to show them their state as sinners, and their utter inability to help themselves out of that state, are innumerable; so those which he teaches them for their comfort, for he is the Comforter, even before they have the full assurance of faith, are innumerable also. But I shall not attempt to enumerate the one any more than the other; and this for two reasons: 1, Because I am not able; and 2, because if I were, an immense volume would be required for the purpose. I will only mention two or three from which before, yes, and often after, the spirit of adoption has been realized, some comfort or hope is derived. (I speak again from my own experience.) "Can Satan disturb his own house? Yet you are struggling against him and his ways." "How is it you were not always exercised about these things?" "How is it that now you are constantly reading your Bible, and so often secretly looking up to God, and begging of him to pardon your sins?" "Would God have shown you all these things if he had meant to destroy you?"

Satan tries to make some believe they are too bad to be saved, and others that they are not bad enough. But he fails in both cases; for the Holy Spirit, who is called the Remembrancer, brings to the remembrance of the latter their former sins, and shows them what is in their hearts; and of the former the fact that there is mercy with God, and that through Christ even the very ends of the earth,—the vilest of the vile, may be saved, inasmuch as he has compassion upon them that "are out of the way" (Heb. vi. 2).—

out of the way of holiness and in the way of death. Both are alike made to feel that they are sinners, and to strive against sin; and the more they strive against their evil hearts, the more their evil hearts will strive against them. Many, indeed, may remember their former sins without the Holy Spirit; but with what a different effect. They may remember them, and, perhaps, glory in them; but the Holy Spirit makes all his family to remember them with shame and confusion of face. Why? Because they are made to feel that they were sins against God. Throw a burning torch against a stone wall, and the wall will not even feel it; but throw it upon a living man, and he will feel and endeavour to avoid its effects. In the one there is life, in the other death. A man's first conviction by the Spirit may be, perhaps, of some one particular sin; and he may, under the influence of Satan, say, "O! I can get over that!" and try to do so. But another, and another, and another is sent into his conscience; until at length his mouth is stopped. Just as it was in a literal sense with Dr. Pritchard. He was apparently as firm as a rock when first placed at the bar; but as one witness after another came forward to give evidence as to his crimes and his previous iniquitous life, he began to tremble, and at last became deadly pale.

We read that God is long-suffering; that means patient. And O what patience is exercised by the Holy Spirit while teaching his children! What he comforts them with to-day, they often forget to-morrow. If he convince them to-day that their sins are forgiven, unless he repeat the lesson to-morrow, they will call into question every word; yet he patiently bears with them. At any rate, I am so slow to learn.

Again. The Holy Spirit teaches his family that all things work together for their good and comfort; just as the wheels in Ezekiel worked together, and the living creatures all went together. There were *hands* under *the wings*, to guide them, and the wheels were full of *eyes*; so it was not possible for them to go astray; and we therefore read that they all went straightforward;

that is, though the *faces* of the living creatures differed, the wheels and living creatures all went together, forming one harmonious whole; and we are twice told that the spirit of the living creatures was in the wheels; and not only so, but above them was the likeness of a throne, and on the throne the likeness of a man. There was the great guiding Spirit, working all harmoniously. Whether wheels or creatures with wings, and what kind of face soever the creatures had, whether that of a man, the master-work of God; or of a lion, fierce and terrible; or of an ox, powerful and useful; or of an eagle, swift and far-seeing,—all worked harmoniously together. So all must and will work for good.

LOVE AND HUMILITY.

Another lesson taught by the Holy Spirit is that of charity,*—sympathy for, and love to, the brethren,

* The person with whom I served my apprenticeship can hardly be said, in any sense, to have been a religious man. It is true he called himself a Wesleyan, that he had sittings in St. Clement's church, and that he generally attended to give at the collections at my father's chapel and also at the New Jerusalem, or Swedenborgian Church; but then he printed for all; and I think his religion was, he was a printer. I often had to take proofs to Mr. Nunn, of St. Clement's, and to Mr. H., of the New Jerusalem Church; and frequently in the depth of winter. Mr. N. never kept me until he looked over the proofs, but Mr. H. always did, leaving me shivering in the passage the whole time, sometimes for more than two hours. On one occasion, Mr. H. was in the composing-room, when my master came running up stairs,—“Well!” he exclaimed, addressing Mr. H., “I ought to go to heaven; for I have Mr. Nunn and Mr. Gadsby in the counting-house, and you here.” “Ah!” replied Mr. H., “you will go a curious way if you go the way they tell you.” I thought it a good joke, and told my father. Not long afterwards, Mr. H. and my father met in the composing-room. After a preliminary conversation, Mr. H. said, “O charity, Mr. Gadsby! What a blessed thing this charity is!” “Yes,” replied my father, “it is. And I will tell you how I give one proof that I practise it, though I may not talk so much about it as some people do. If a boy be sent to my house with a proof, I tell him to go into the kitchen and warm himself; and if it be tea-time, he has some tea with the servant. I do not serve him as you have often served my boy,—keep him shivering in the cold for an hour or two at a time. If that be your charity, Mr. H., keep it; and if that be the way you think you are going to heaven, I have no wish to follow you.”

and to forgive those who persecute us. Our lessons have done little for us if they have not taught us to look mercifully upon the failings of others. The greatest tyrants in the world are those who have no pity for the tyranny of others; and that man must indeed be a fool who learns nothing from his own folly.

Now this teaching makes a man humble before God; that is, he cannot rush into the presence of God in a presumptuous manner, but feels it is really a solemn matter. I do not, dare not say that it makes him quietly submit to every insult from man, for his old nature is old nature still; but if he commit himself in word or deed, he will humbly acknowledge it before God, and be ever ready to forgive agreeably to Luke xvii. 3, 4; nor is he called upon to do so on any other terms. Yet why should we foster a revengeful spirit? Has not the Lord said, "Vengeance is mine; I will repay?" As surely as he will provide and protect, so, in his own way, he will avenge. I was once, without notice, served with a writ for £2 1s. by a firm of three lawyers, at the instance of a political opponent, and put to great trouble and expense, though I did not owe the money. (This was before the County Court days. Writs could then be served for 40s. or upwards.) The principal, a Mr. S., became insolvent. One of the firm of lawyers went out of his mind, another was tried for forgery, and the third, Mr. S., absconded. And I could mention several other cases in which the Lord, in his providence, executed vengeance, or suffered it to be done. This may be the last tract I shall ever write. I declare most solemnly that, through God's grace, I have not the slightest ill-feeling against any man living, though some have manifested and still (Oct., 1876) manifest, a bitterness of which men of the world would be ashamed.

LAW AND GOSPEL.

Well, now, to turn back somewhat. The blessed *Spirit, having taught the sinner a little of the Law, he must now teach him a little of the Gospel; I say*

in each case *a little*, for no man can ever fully know the one or the other. "The law is our schoolmaster," says the apostle, "unto Christ." The words "to bring us" are in italics, consequently not in the original. The meaning of the passage is that the adopted ones are under the Spirit's tuition in the law until Christ is revealed; and they are then once and for ever delivered from its bondage, as explained in Gal. iv. 2-5; for then they "receive" the spirit of adoption; and though, as I have shown in the earlier part of this work, they may be subsequently taken captives, they can never again be in bondage under the law, as at the first; the two things being widely different; at any rate, I speak so far as my own experience goes.

"Faith cometh by hearing." This cannot mean exclusively by hearing with the outward ear; it assuredly includes the voice of the Spirit in a man's conscience, who has never heard the gospel with the outward ear. The law must be preached, either in its spirit or letter, or both, in a man's conscience, or how can he know that he has broken it? What can he flee from if he know nothing of the terrors of the law? So also the gospel must be preached, or how can he know that Christ came to save him?

The Law, in its effects, is as opposite to the Gospel, in its effects, as light is to darkness. The one is bondage, the other liberty; the one drives, the other draws; the one condemns, the other forgives; the one propels, the other guides; the one says, "Go and work," the other, "Come and rest;" the one kills, the other gives life; the one curses, the other blesses; the one commands us to make bricks, but finds us no straw, the other shows that the work is already wrought for us (Isa. xxvi. 12, *margin*); the one starves us unless we can prepare our own food, the other prepares a feast, and invites us, without money and without price, to freely partake of it; the one stops the mouth, the other opens it in praise, gratitude, and adoration, causing that tongue, which only the other day was blaspheming, now to sing

aloud for joy; the one strips a man naked, the other clothes him far better than he was ever clothed before; the one shows what an awful gulf there is between God and the sinner, the other bridges it over. In a word, the Law is Mount Sinai,* all flame and smoke, the Gospel Mount Zion, peace and love; the Law is Moses, the Gospel is Christ. As good John Berridge says, in his own quaint way :

“Run, John, and work, the Law commands,
Yet finds me neither feet nor hands;
But sweeter news the Gospel brings;
It bids me fly, and gives me wings.”

The whole district about Mount Sinai is barrenness, heat, and death; and the bondwoman and her son may well be compared to it; but all about Mount Zion is fruitfulness and life,—fruitful valleys and peaceful olive groves.

Those who have had to labour in bondage under the law, and have experienced the overpowering sweetness of forgiveness, well know the truth of Hart's words; and I am *sure* I do :

* Sir J. Henniker says, “If I were to make a model of the extremity of the world, it would be from the Valley of the Monastery of Mount Sinai.” And Stanley adds, “Here, beyond all other parts of the peninsula, is the Adytum Wilderness, as if in the end of the world, from all the stir and confusion of earthly things.” And I can add my testimony to the truth of the remarks; for, as I say in my “Visit to Mount Sinai,” the scene is wilderness driven wild,—mountains upon mountains, peeled and scarified.

When the Law was delivered, Mount Sinai was on fire, but the fire did not extend beyond the mount; but, when God comes to judge the world, the whole universe will be on fire, will burn with a fire hotter than that into which the Hebrew children were thrown, and with an intensity fiercer than a smelting furnace. The fire on Mount Sinai passed away; but the fire of hell will burn for ever. (Matt. xxv. 46; Rev. xix. last part of 20; Rev. xiv. 10, 11; xx. 10, 15.) It is the same word in the Greek which, in Matt. xxv. 46, declares the eternity of life for the sheep which declares the eternity of punishment for the goats. So (Rev. xx. 15), those who are “not written in the book of life” are “cast into the lake of fire,” where they are “tormented for ever and ever.” (Ver. 10.) Now the same words which are there translated “for ever and ever” are also used in Rev. x. 6, where the angel “swore by Him that liveth for ever and ever.” Therefore, if God is to live for ever and ever, the torment in the lake of fire is to be for ever and ever; for the words are exactly the same in both passages.

"Law and terrors do but harden,
 All the while they work alone;
 But a sense of blood-bought pardon
 Soon dissolves a heart of stone."

Now just as both Ishmael and Isaac, the bond-child and the free, met at Abraham's funeral, so both Law and Gospel meet in Christ; and they cannot meet anywhere else.*

In Rom. v. 21, Sin and Grace are compared to kings, reigning. This does not mean reigning like an English sovereign, under control of a parliament, for such a thing was not known when Paul lived; but reigning despotically, as the Roman emperors did, and as Eastern kings do now. The king gives the command; he is instantly obeyed. His word is law. So Sin gives the command; Sin's subjects obey. Grace gives the command; Grace's subjects obey. But before this can be done, Grace has to conquer Sin. Hence we read: "Where sin abounded, grace did much more abound" (Rom. v. 20); or rather, as the passage might be more correctly rendered: "Where sin reigned, grace did more effectually reign." And this is in perfect keeping with verse 21: "That as sin hath reigned unto *death*, even so might grace reign unto *eternal life*."

Instances are on record where conviction and release,—law and gospel, were almost simultaneous, as in Paul, the gaoler, and the 3,000 on the day of Pentecost; while others have had to labour under the weight of the law for many years, as I have shown in a previous page. It is the goodness of God which leadeth to repentance, however trying the way. In any case it is goodness. A man may shed tears in abundance, and yet be as far from true repentance

* There are two, and *only* two, peoples who have retained to this day their distinctiveness as peoples. These are the Jews and the Ishmaelites. Not only is this a proof of the truth of the Bible, but it may also set forth the enduring nature of both the Law and the Gospel; the former signified by Hagar, the mother of the Ishmaelites, which, says Paul, is Mount Sinai, and the other by Sarah, signifying a princess, the mother of Isaac. The one "gendereth to bondage," and will hold to all eternity those who die under it, and the other is free, and frees for ever all who are interested in it.

as Judas was. All may be merely the *effect* of his sins, or the dread of punishment. He has only been cut *to* the heart, as were the men who stoned Stephen (Acts vii.), and not pricked *in* their hearts, as were the men of Judea. (Acts ii.) I knew a man forty years ago whose handkerchief would be literally saturated under a sermon; yet he died in an awful state, and it was found he had been living in sin all the time. It is only as the heart is broken by a look from the Saviour, as in Peter's case, that the tears can be accepted; and then shall they be wiped away.

"O beware of fondly thinking
God accepts thee for thy tears."

It was Christ's look which broke Peter's heart. Thrice he denied his Lord, and thrice did the Lord subsequently remind him of it, by thrice asking him, "Lovest thou me more than these?"*

And it is generally after a sense of forgiveness has been experienced that another lesson is taught them,—that it is through much tribulation they must enter the kingdom; that if they are to reign with Christ, they must also suffer with him. Then it is that, relatively, their trials begin.† They are made to feel more of the evil within, their old master exerting all his power to annoy them, and to make them fear

* This does not mean these *fish* (Jno. xxi. 15-17), but these *disciples*; for Peter had said, "Though all men," even these my brother disciples, "deny thee, yet will not I."

† I have often thought of and wondered at one circumstance in my life. When I commenced business in Manchester, my best patron was the late Sir (then Mr.) Thomas Potter. The morning (Lord's day) on which I was baptized by my dear father, on leaving the vestry after the service I found a messenger waiting for me from that gentleman. "Mr. Potter," said he, "wishes to see you immediately. He wants some posting bills printed at once, to be on the walls before daylight in the morning." I replied, "I will wait upon Mr. Potter as early as he pleases in the morning, but I feel that it would be a sin to go now." "That answer will not do for Mr. Potter," said the messenger. "Depend upon it you will lose his support if you do not go." "I shall be very sorry for that," I responded; "but I must risk it. Tell Mr. Potter that I will be at his house by one o'clock in the morning, if nothing prevent; and if that will not do, I must bear the consequence." The circumstance of Christ being baptized, and of the Spirit taking

their hope is vain. But under the Gospel they are borne up.

Those who have had the hardest masters can talk the most sweetly of freedom when set at liberty.

How are we to distinguish between natural convictions and those wrought by the Holy Spirit? By the fruits. It is by their fruits that persons are known. First, if, on the one hand, we see a man living in sin, or, on the other, priding himself in his good works, both alike lack the fruits of the Gospel. No man, if in a right spirit, strives harder to keep the precepts than a forgiven sinner; yet no man, in his right mind, thinks less of his strivings, or depends less upon his good works. Indeed, seeing how far short he comes of both Law and Gospel requirements, he feels as if he had no good works at all;* for he is continually doing those things which he ought not to do, and leaving undone those things which he ought to do. But next, morally-good works alone are no proof of sonship. There may be these without a new heart, without love. "Love is the fulfilling of the law." And as there will be love, so also there will be joy, even a "fulness of joy;" i.e., the soul will be full to the brim, rejoicing in God his Saviour. Yea, more; there may be a fulness of joy in tribulation, or sickness. In the latter I have *personally* experienced joy to the full as much as when in

him into the wilderness immediately afterwards to be tempted of the devil, came into my mind, and I felt as bold as a lion in resisting the temptation.—I was up soon after midnight, and at the house. Mr. P. was exceedingly angry, and sent me the copy of the bill to the door by a servant. However, the bills were on the walls by daylight. After breakfast, I went to Mr. P.'s warehouse, and had to endure a scolding which was far from agreeable. He finished up, however, by saying, "Well, I suppose I must look over it this time, as you are a good sort of fellow on the whole."

* When, in 1872, I was in Hamilton, Canada, I went to a Baptist chapel of the "darkies," or blacks. It was a monthly "covenant meeting," at which the members relate to each other something of their experience during the past month. One man, after some other remarks, said, "All my good works avail nothing. But why should I say my good works? I haven't done nothing good." (See my "Visit to Canada and the United States.")

health. And where there is true joy, there will be sweet peace (Phil. iv. 7), which none can understand so as to describe it to others, however deeply they may experience it.

Some time ago my daughter put some wax flowers under a glass shade. I happened to see them a few days subsequently, and they were so beautiful, and so life-like, that I turned the stand round and round, and yet could not satisfy myself that they were not real flowers. At last I took off the shade, and touched them. How cold and clammy they were! I needed no other proof that there was no life in them; and it was only to have exposed them to the sun, and the buds would have melted instead of expanding. But I left them. I had no right to destroy them.

In the East there are white slaves (Georgians and Circassians) as well as black ones (the children of Ham). The former cost perhaps twenty times as much as the latter, though they are all bound alike, and though most, if not all, are well satisfied with their state. And if it were possible to limit the work of the Holy Spirit, though we know the same redemption price must be paid for all, I should say he had twenty times more labour in bringing the white slave (a pharisaical moralist) to feel his bondage than the black one. Allusion may be made to blacks and whites, in this sense, in Matt. xxi. 81, latter part. (See page 117.)

Well, what a mercy it is that in the Gospel there is the same liberty and the same *rest* for all,—for Manasseh and Paul who were murderers, Matthew the exacting publican, Lydia who right gladly received the word, Peter who wept and whose life was that of a poor laborious fisherman, and John who sings so sweetly of love. Some glide over smooth waters, some are tossed about on roaring seas with strong head winds; but there is the same harbour for all, just as all streams run into rivers, and the rivers, *whether a tiny Thames or a mighty Mississippi, run into the sea.*

Let me ask you, Do you know anything of the

liberty of the Gospel? * Mind, I do not mean, Are you in the enjoyment of the full assurance of faith, that unspeakable blessing, when it is that faith which is the gift of God and not the hope of the hypocrite? But do you feel that you are guilty sinners, that you deserve the wrath of God? And do you groan and sigh on account of your sins, and fear that eternal punishment will be your portion? Why, so far from this being a mark against you, it is the first step into the liberty of the Gospel. Satan's slaves do not, cannot rightly feel these things, purely because they are sins against God. You have liberty to feel that you need mercy, and to cry for that mercy to be manifested to you. You have liberty to feel that you are lost; liberty to mourn over your sins, and to sue for pardon; liberty to feel, as you think, that you are destitute of faith, and to cry, "Help my unbelief!" liberty to feel that your heart seems often as hard as a stone, and to long for the Spirit's softening influences; liberty to feel that love is a precious grace, and to desire to love; liberty to fear that your prayers are a mockery, and that God will not hear you, while others never have a thought but that their prayers will be accepted; liberty to strive to enter in at the strait gate, for no man will or can strive in the right way until the Spirit works in him; liberty not only to feel what a depraved nature you have, but to cry, and to groan, and to strive to be delivered from it; and liberty to hate all your sins; and you shall in due time be brought into the full liberty of the Gospel, to feel that all your sins are forgiven.

Well do I remember the time when the first part of the liberty of the Gospel was manifested to me. I felt as though the very seat on which I sat moved with joy under me. I am sure all the threats in the Bible against sinners, all the terrors of the bottomless pit united, would not, could not, have had so powerful an effect upon me. It was *mercy*, even a *hope* of mercy;

* As stated in the Introduction, this address was delivered in the Shetland Isles, though it is in this edition much altered. I was, therefore, putting the question to the audience.

and is not even a good *hope* of mercy a mercy? It is mercy which humbles a man, quite as much as mercy that exalts him.

Finally. The Holy Spirit teaches his children that there is a glory reserved for them; and not only a glory, but a *weight* of glory; and not only a weight of glory, but an *eternal* weight of glory; and that this glory is reserved, *secured* for them in heaven; yea, more, a *crown* of glory; *i.e.*, the highest height of glory. (1 Pet. v. 4.) But this cannot, of course, be until they have been assured of their redemption and salvation.

CHAPTER VI.—REDEMPTION.

SLAVERY, OR CAPTIVITY, BEFORE MANIFESTED REDEMPTION.

I SHALL lay as a foundation for the remarks which shall follow, the following words: "I know that my Redeemer liveth." (Job xix. 25.)

Now, if Job knew that his *Redeemer* lived, he must have known what it is to be *redeemed*; and if he knew what it is to be redeemed, he must have known something of *slavery* or *captivity*; for it would be the height of folly for a man to say he had been redeemed when he had never been in bondage. Suppose our beloved Queen, for instance, were to say she had been redeemed, in a literal sense I mean, should we not fear there was some aberration of mind, seeing she was born free, and had never been taken a prisoner of war, or a captive by brigands?

A man must really know that he is lost before he can wish to be found. When we have been visiting a friend, or attending to our ordinary avocations, we go direct to our homes, as we know the way; but suppose we were in the burning desert of Arabia, without a guide, a compass, or a map, the fiery sun pouring his blazing rays upon our heads, not a tree or a shrub to direct or screen us, and we not knowing whether to turn to the right hand or to the left, *that would be the time for anxiety*. We might well then say we *were lost*; and if a friend who knew the way saw us,

and led us home, with equal truth we might say we were found. So if a man say he knows he is saved, we may ask him whether or not he ever felt that he was lost; and if not, how can he know that he is saved? He might as well say he had been cured when he had never felt any sickness.

“O beware of trust ill grounded;

’Tis but fancied faith at most,—

To be cured before you’re wounded,

To be saved before you’re lost!”

Before a man can know the value of a Redeemer, he must know that he is, or has been, in bondage.

There is no medium between slavery and freedom. And no man can be delivered from bondage and enjoy the sweets of freedom without knowing it; neither can a man wish to be made free unless he be in some measure conscious that he is in bondage. A man may not remember the exact time when he first felt he was in bondage and desired to be set free; for this may be an almost imperceptible work; but I can hardly conceive it possible for any one to be set at liberty and not be able to say how it was done.

I have read of a traveller, lately a prisoner in a barbarous land, who once saw some beautiful birds in a cage, dashing against the wires and striving to get out. He bought them all, and set them free. The bystanders thought he was insane; but he said, “No! I was myself once a captive, and I know the sweets of liberty.” Could not *that* man, at any rate, tell *when* he was set at liberty? True enough, as in my own case, a man may be delivered from the bondage of the law, and yet doubt, over and over again, whether it was a real deliverance,—whether it was not something natural, notwithstanding the great change that had been effected in him; but that is quite another thing. Faith must be tried. A faith that is *never* tried I believe is a dead faith.

CHRIST’S SUFFERINGS AND DEATH.

It was well said by a good man:

“If we wish to know to what a state of slavery man was reduced by sin, and what a price must be paid for his re-

demption, let us go to Gethsemane. O what a sight is there! The Son of God pouring out his whole soul, yea, pouring it out in an agony, sweating great drops of blood, drops so great as to fall to the ground!"

"He bows beneath the sins of men;

He cries to God, and cries again,

In sad Gethsemane!

He lifts his mournful eyes above:

'My Father! Can this cup remove?'"

What an agony of soul he must have been enduring when he exclaimed, "*If it be possible*, let this cup pass from me." If it be possible to save thy family without this, O let it be done! I believe, speaking after the manner of men, had it been possible, the whole family of God, after that prayer, would have been pardoned without further suffering on the part of the Redeemer. But it was *not* possible, though his "soul was exceeding sorrowful, even unto death."

Surely *that* price was sufficient to atone? No! We must yet go to Calvary. The law demanded blood for blood; for without the shedding of blood there could be no remission; but it also demanded life for life; and no shedding of blood, without the death of the victim, could possibly prove sufficient. God must either bend his law or smite his Son; and he smote his Son!

"Die he, or justice must."

God is love; but he is as inflexible in his justice as if he had not love in his perfections. The law was so inflexible that it could not abate one jot of its demands. It could not bend even to accept as full payment of those awful sufferings in the Garden. It never can bend or be bent. We may break but cannot bend it. Never can we have a greater proof of its inflexibility and holiness than we see on the Cross. But as, under the Levitical law, nothing less than the death of the victim could atone for the sins of the offerer, so nothing less than the death of the Substitute could atone for those on whom sentence of death had been *passed*.

*"He dies! And in that dreadful night
Did all the powers of hell destroy."*

“Lo! At noon 'tis sudden night;
 Darkness covers all the sky;
 Rocks are rending at the sight.
 Christian, can you tell me why?
 What can all these wonders be?
 Jesus dies on Calvary!”

The Law was not bound to accept of a substitute; nor, indeed, can any ordinary law do so, except in a case of mere debt, not in a case of crime; but here the Sovereign who promulgated the law does accept of a Substitute; and not only *accepts* of one, but *procures* him; and that Substitute not only pays the debts of his people but so fully atones for their crimes, their sins of omission and commission, that the law is fulfilled and made honourable; or rather, as the passage means, honourably fulfilled; justice is satisfied, and the church redeemed and saved.

“Why, all the souls that are were forfeit once,
 And he that might best have 'vantage took
 Procured the remedy.”

God not only gave his Son, but he gave him freely; not because he foresaw that man would do that which is good; for then what grace would there have been in the act, or what praise due to the Giver? But he gave him to die for sinners who asked not after him. (1 Jno. iv. 10.)

And what is there worth having which God does not give? With his Son, he freely gives his people all things (Rom. viii. 32), “richly to enjoy” them. (1 Tim. vi. 17.) Do we read of repentance? God gives it. (Acts v. 31.) Do we read of faith? It is God's gift. (Eph. ii. 8.) See also Rom. v. 17; vi. 23; Prov. ii. 6; Ps. lxxviii. 35; Isa. xl. 29; &c. &c. Indeed, there is not any good or perfect gift which is not given by the Lord. (Jas. i. 17.)

And while we read that the Father gave his Son, we read also that Christ gave himself,—another proof of his Divinity; as is also Jno. xi. 33, *margin*: Christ “troubled himself.”

How wonderful, that God should take upon him
our nature that he might be able to die,—not as God

abstractedly, but as God-man. This is a mystery which the angels desire to look into.

"In all our afflictions," says the apostle, "he was afflicted." In *all*. Have the adopted sons sometimes to complain of the hidings of their Father's face? So had he. Are they broken-hearted? So was he. (Ps. lxi. 20.) Are they tempted by the devil? So was he. Are they tried? So was he. (Ps. xlvii. 3.) Are they buffeted? So was he. (Matt. xxvi. 67.) Do they suffer hunger? So did he. (Matt. iv. 2.) Do they sometimes think their God has forsaken them? So did he. (Matt. xxvii. 46.) "His head was pierced with thorns, his hands and feet with nails, his heart with a spear, and his soul with the wrath of God." He was *acquainted* with grief, from his very birth, when his mother had to flee with him to Egypt.

What a striking passage respecting the love of Christ is Jno. xv. 9: "As the Father hath loved me, so have I loved you." What! Is it possible that Christ could love sinful slaves as his Father loved him? Yes; and

"The cause of love is in himself."—W. G.

"He loved them well; so well he could but die
To show he loved them better than his life."

"O for this love, let rocks and hills
Their lasting silence break;
And all harmonious grateful tongues
Their Saviour's praises speak."

Christ does not pray to his Father to love the people; for he knew that he loved them already. (Deut. xxxiii. 3); but to let them know that he loved them. (Jno. xvii. 28).

"On Christ Almighty vengeance fell
That must have sunk a world to hell."

Well might he exclaim, "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour."
(Jno. xii. 27.)

If salvation could have been obtained in any other way, think you God would have sacrificed his Son?

But there was, there is, there can be, no other way. (Acts iv. 12.) Infinite Justice had been offended, and nothing short of an Infinite Sacrifice could satisfy it.

Sin is *in* us, but it was not in Christ, but *on* him. Hence we read: "He hath laid upon him the iniquity of us all," just as a heavy load is laid by a person upon an animal. And in Matt. viii. 17 he is represented as not only bearing the burden, but himself *taking* it: "Himself took our infirmities and bare our sicknesses." How *could* he himself have taken them, had he been a mere man? So again: "He *made himself* of no reputation;" "He *took upon him* the form of a servant;" &c. &c. How can any one deny the Divinity of the Saviour? As I have shown in "My Wanderings" (II., p. 187), when he gave up the ghost, he dismissed the spirit. What mere man had power to do that? So he himself says, "I have power to lay down my life and power to take it again." And Peter says he was put to death *in the flesh*. (1 Pet. iii. 18.) He existed before he took flesh, and he took flesh that he might be put to death.

When Rome was in the height of its power, every Roman had full power to put his slaves to death, if he pleased, just as he might his dog; but a slave was viewed more in the light of a horse; and herein was often his safety; for as few men would wantonly kill a horse which cost them money and which was useful to them, so the power of putting their slaves to death was not often exercised by their masters.*

When the Romans put their slaves to death, they invariably crucified them, and compelled them to carry their own cross to the place of crucifixion, while men followed, whipping and jeering them.

* The same power formerly existed in Egypt; but when Mehemet Ali was securely seated in his viceroyalty, he took that power away. A cacheef was once taken before him for having put a man to death. "He was my slave," said the cacheef. "Perhaps so," said the pasha; "but he was my subject;" and instantly ordered the cacheef to be beheaded. Not many, if any, cases were heard of afterwards in Egypt of men taking the life of their slaves. Dr. Kitto says a despot has been known, while in company, to order the decapitation of scores of slaves by merely making a horizontal motion with his hand.

This kind of death was called the slave's death, and was the most ignominious death known in those days. So it was with Christ. And to this the apostle refers when he says Christ made himself of no reputation, and took upon himself the form of a slave, and died a slave's death,—the death of the cross. He had to carry his cross towards the place of crucifixion, and was scourged and jeered. Shameful as that was, he drew not back, but despised the shame.

Maimonides says that the price of a slave with the Romans was 30 pieces of silver, without regard to age or sex. So Christ was sold, as a slave, for that sum, being about £8 7s. 6d. of our money. The same amount had to be paid by an Israelite for a slave, male or female, if killed by his ox. (Exod. xxi. 32.) So that, in the estimation of the Jewish rabbis, Christ was of no more value than a slave or an ox.

Whatever Christ did, he did for others, not for himself. When he turned the water into wine, it was for others. Twice he shed tears, once over Lazarus and once over Jerusalem. When he was seized in the garden, he does not say, "Let me go," but, "Let *these* [his disciples] go." If you take me, you have no right to take these also. Hence says the apostle, when writing to the Christians in Galatia: "He was made a curse for *us*." And no man will or can be blessed for whom Christ was not made a curse, and no man can be cursed for whom Christ was cursed.

"Himself he cannot save," said his enemies; and he could not, because he had to save others. Had he saved himself, he could not have saved others.

Now Christ, in his official character, came as Prophet, Priest, and King; and in every one of these characters he was reviled at his crucifixion. To wit: "*Prophecy* who is it that smiteth thee," if thou be a prophet. "He calleth for Elias" to intercede for him. A purple robe and a crown were put upon him, to ridicule the idea of his being a king; and so on. Wherefore "consider him," says the apostle. (Heb. *iii. 1.*) *Consider him.* He is well worthy of your *consideration*, and you may dwell upon the subject

for ever. Consider him in his Person, consider him in his offices, consider him in his temptations (ii. 18), consider him in all that he had to endure, consider him in all that he did, consider him in his love, consider him in his life, consider him in his sufferings, consider him in his death, consider him as your great High Priest *now*. When you feel how sorely you are tempted, consider *him*, and how he was tempted. When you are tried in providence, consider *him*, that he had not where to lay his head. When you are persecuted by the world, consider *him*, how he had to endure the contradiction of sinners. When you fear you are forsaken of God, consider *him*, when he exclaimed, "My God, my God, why hast thou forsaken me?"

Let us compare the consequences of the fall with what the Redeemer endured. Was Adam turned out of Eden, and made poor? Christ knew not where to lay his head. Had all creation to travail in birth? So Christ travailed in soul. (Isa. liii. 11.) Did subjection come in with sin? Christ was made under the law. Did the curse come in with sin? Christ was made a curse. Did thorns come in with sin? Christ was crowned with thorns. Was sweat from labour a consequence of sin? Christ sweat great drops of blood. Did sorrow come in with sin? Christ was a man of sorrows. Did death come in with sin, and was that death a cursed death? Christ became obedient unto death, a cursed death, even the death of the cross.

CHRIST DIED FOR THE UNGODLY—JEWS AND GENTILES.

And for whom did Christ thus suffer, thus lay down his life? For the "ends of the earth," for the very "uttermost," for the "rebellious;" yea, for firebrands, as rebellious may mean. Such was Saul of Tarsus. He spread his murderous brands in every direction; but he was, as Whitefield said of some others, of a persecutor made a preacher. The thief on the cross, the bloodthirsty Manasseh, the blaspheming Peter, the exacting publican, were all taken

from the "uttermost," and saved by sovereign grace through the Cross. Well may all such, well may such of us as have tasted that the Lord is gracious, individually exclaim,

"O to grace how great a debtor!"

Yet after all, as one has said, the difficulty is not so great to die for a friend as to find a friend worth dying for. But "God commendeth his love towards us, in that while we were yet sinners [aliens, enemies] Christ died for us." "Peradventure," says Paul, "for a good man one would even dare to die."*

While a redeemed sinner has a sense of Christ's sufferings, how it makes him dread even the smallest sin, knowing that pardon for even that could not have been obtained but through those sufferings. Hence it was that there had to be *trespass* offerings. These do not appear to have been what are called great sins, but for those who had neglected the performance of some of the Levitical ceremonies, or who had done their neighbours an injury. Even that had to be expiated. And the sensibly-pardoned sinner knows that were not his sins of omission as well as of commission atoned for, he could have no hope.

Adam lost his power to obey, but God did not relinquish his right to command; and Christ obeyed for Adam. The law retained its power and inflexibility; Christ fulfilled it for his people. Adam lost his right to call God his Father; Christ adopted him. Adam lost all holiness; Christ brought in a better holiness. Adam lost an earthly paradise; Christ gave him a heavenly one. To show how Adam's reasoning or intellectual powers were deranged, he imagined he

* I believe Jonathan would have died for David; and history informs us that when the emperor Dionysius had ordered Damon to be executed, Pythias presented himself as a hostage until Damon went to settle his affairs. His leave of absence had expired, and the sentence was about to be executed on Pythias when Damon appeared, and Pythias grieved greatly that he had not tarried a little longer that he might have suffered in his stead. Dionysius was so struck with their true affection for each other *that he pardoned Damon*. But they loved each other; whereas *those for whom Christ died have no thoughts of love towards him until his love takes possession of their hearts.*

could hide himself from God, and this by hiding himself in a garden which God had himself made. 'All who have sprung, or will spring, from Adam, came, or will come, into the world sinners; but Christ did not spring from him; and this was the "new thing" of which we read in Jer. xxxi. 22.

After Adam had sinned, he heard the voice of the Lord God walking in the garden in the *wind* of the day. (Gen. iii. 8, *marg.*) So when God appears in his law or in vengeance he is represented as in a *tempest*; but when in mercy, as in a *still small voice*. (2 Sam. xxii. 14, 15; 1 Ki. xix. 11, 12; Isa. xxx. 30, 31.)

Christ came as a Friend. Yea, he came to judge (*i.e.*, to take the part of) the poor, and him that had no helper,—the poor *lepers*, to wit. They *had* no helper. Whether a man were rich or poor, if he were a leper he was cut off from the people. This we see in the case of King Uzziah, as in 2 Chron. xxvi. 21. No one was allowed to help the poor lepers, not even to touch them; but Christ touched them, contrary to all law, and that touch healed them. (Matt. viii. 8.) And it must be remarked that Christ *alone* cleansed lepers. (See Note, p. 94.) No mere man could do it, whether prophet, priest, or apostle; no medicine could do it. This power was in Christ alone. Leprosy was not merely a disease of the arm, which might be bound up; nor of the foot, which might be eased by means of a crutch; nor of the eye, which might be cured by removing the cataract; nor of the stomach, which might be strengthened by tonics; nor of the lungs, which might be relieved by a change of air; but the whole body was diseased, inside and out. It was not only *on* the skin, but below it, in the vital parts. (Lev. xiii. 8.) It would not do to look at the surface merely. The man must, as it were, be turned inside out. The disease is in the heart. (Mark vii. 21.)

Christ is not only the Redeemer of his people, but he is also their *life*. Then without him they cannot live; and he must supply them, out of his fulness, with everything that maintains their life. He is the Bread of Life (Jno. vi. 35), the Bread which came

down from heaven. (32.) Did his *body* come down from heaven? Then what becomes of the Popish doctrine of transubstantiation? And, moreover, Christ declares that he that eateth of his body hath eternal life abiding in him. Have the poor deluded Papists, who eat the wafer, changed into the body of Christ as they say, eternal life abiding in them? What awful blasphemy to say so!

REDEEMED FROM BEING UNDER THE LAW.

While slaves to sin, we are under the Law. And this implies much more than at first meets the eye. It does not mean merely bound to obey the Law, which we never do; but under its curse, or weight. All men, by nature, are under the Law, but those who are dead in sin, as the apostle says, do not feel it; for how can the dead feel? Whereas, those who have been quickened by the Holy Ghost, and made alive to God, feel the *weight* of the Law. Put a dead man under a cart-wheel, he could not feel it, and would remain silent; but put a living man under it, and, being crushed by it, he would roar out in agony. Just so in a spiritual sense. When a man first feels the weight of the Law, he feels that he has broken it, and thus incurred the wrath of God, as we have elsewhere shown. The Jews thought, and too many of them still think, that if they kept the law in some respects, it justified them in all. If, for instance, they did not murder, or did not commit adultery, they would never be condemned for simply defrauding or for merely gratifying the lust of the eye. But Christ showed them that they really knew nothing whatever of the spirituality of the law; "for," said he, "if a man is only angry with his brother without a cause, he is, according to the spirituality of God's law, really a murderer." And so far, says James, "from your being justified from some things because you do not commit others, why, though you should keep the whole Law, and yet offend in one *point*, only one, you are, in the sight of God, guilty of *all*,—the very opposite of your doctrine."

Well, then, might the question be asked, "Who, then, can be saved?" None, certainly, on the ground of the Law.

As regards open sin, some are, beyond doubt, much more guilty than others; some owe 50 pence and some 500; but the same redemption price must be paid for all. It was the same with the Israelites, in the redemption of the soul. Turn to Exod. xxx. 12-15. You will there find that, for that redemption, the rich were not allowed to give more nor the poor less than half a shekel; and this was figurative. Rich or poor, king or beggar, great sinners or little sinners, the same price must be paid for all; signifying that all were alike guilty before God, and that he could accept only of one price for their redemption. There was an idolatrous Solomon, a murderous Manasseh, a pharisaical Saul (Paul), a swearing Peter, a prostitute Mary, a loving John, an amiable Dorcas and Lydia,—all, all had to be alike redeemed; the same price had to be paid for all.

So, again, there were many ways of defilement under the Levitical Law, such as touching a dead body, coming in contact with a leper, &c., but only one of cleansing; and that was by washing. Hence all the Lord's children must be washed from their defilement, and made white (pure) in the blood of the Lamb.

It is the case in the Brazils, that if a slave, when working in the mines, finds a diamond of a certain value, he claps his hands and calls aloud, and his freedom is immediately given to him. So it is under the Gospel. Only let a poor burdened soul, distressed with the terrors of a broken law, find the Pearl of great price,—Christ as his Redeemer, and his soul is instantly set at liberty; and not his soul only, but his tongue also. He claps his hands and shouts for joy, with the voice of triumph (Ps. xlvii. 1), and calls upon the floods, and trees, and all nature to join him. (Ps. xcviii. 8; Isa. lv. 12.)

The law was never intended to save, but to show *man* that it was impossible for him to save himself.

"To convince and to condemn
Is all the law can do."

"The law was given that every mouth might be stopped, and the whole world become guilty before God." That is, as the original reads, may be *found*, or shown to be, guilty, and, therefore, subject to God's judgments. (Rom. iii. 19, *margin*.)

A poor Hindoo applied to a Brahmin to know what he must do to be saved. The Brahmin told him he must repeat a certain prayer 400,000 times over. This he did in six months, and added many painful ceremonies, but without effect. He then applied to a Romanist priest, and was ordered to do penance, and mortify his body. Still peace was far from him; until he was led to Christ, and there he found peace,—that peace which neither a vain repetition of prayers nor repeated bodily inflictions could procure.

A Hindoo lady also once applied to her priest to know what she must do to obtain peace of mind. "Never will you be perfect," said he, "until you have learnt to live upon mushroom skins."

I once heard a Jesuit preach at Malta on repentance; and as far as natural repentance goes, I never wish to hear a better discourse. "But repentance," he said, "is not all that is required. Christ has left us an example that we should follow in his steps. Did he suffer? We must also suffer; *therefore do penance*. Did he lay down his life for his church? Therefore we must be prepared, if need be, to lay down our life also on behalf of the Church. Did he share everything he had with his disciples? So you must share your property with your priests." Poor man! He knew nothing of that suffering of the *soul* which is the lot of all the Lord's family; and his cure for sin was suffering of *body*, and giving.* No natural men had a deeper knowledge of depraved nature than the Pagan philosophers of old; but, alas! like the Papists, they knew not the remedy.

* In a Romanist churchyard, in Cork, is the following inscription: "Sacred to the memory of Edward Malley, merchant, the friend of humanity, the father of the poor. He employed the wealth of this world only to secure the riches of the

Do penance, indeed! Who ever heard of a law which pardoned a man because he suffered? Yet such is the dogma of the Church of Rome: "Do penance; punish yourself; lacerate yourself." But life was never promised, either under the old or new dispensation, on any such ground. There was the promise, "Do, and live!" and there was the threatening, "Leave undone, and die!" The law never promised pardon for repentance. Indeed, it could not pardon. In *that* it was "weak." And to this the apostle refers in Heb. vii. 19: "The law made nothing perfect; but the bringing in of a better hope did." Indeed, under the law there could be no hope at all; but under the "better hope" we draw nigh unto God; and that "better hope" is in the substitution of One who perfected all in himself.

Did the law of our land pardon Dr. Pritchard because he was hung, because he thus suffered, and because he repented? No. He suffered the just penalty of the law; and even had he been pardoned by the queen, who alone can pardon, that would not have made him innocent. The law cannot pardon, neither can it give faith. It can only minister condemnation. But Christ redeemed his people from the penalty of the law; *i.e.*, from eternal death.

There are several words in the original Greek of the New Testament, which are translated "Redemption;" but all, as Dr. Gill says, signify the obtaining of something by paying a proper price for it. Sometimes the verb "to buy" is used. "Thus the church is said to be bought by the blood of Christ, to be bought from the earth, to be bought from among men, to be bought, to be purchased with a price, even the blood of Christ. (Acts xx. 28; 1 Cor. vi. 20.) Sometimes a compound word is used, which signifies to buy again, or out of the hands of another; as the

next; and, leaving a balance of merit on the book of life, he made heaven a debtor to mercy." This was "giving" with a witness, not only to secure heaven for himself, but to make it a debtor to him, so as, by that work of supererogation, to have a little of the title to heaven to spare for others! O ye Romanists! Why don't you give more?

redeemed are bought out of the hands of justice. (Gal. iii. 13; iv. 5.) In other places the word is used which signifies the deliverance of a slave, by paying a ransom-price; so the saints are said to be redeemed, not with silver or gold, the usual price paid for slaves, but with a far greater, the blood and life of Christ, which he came into this world to give (1 Pet. i. 18, 19), even himself, which is adequate, the *full* price for them." (Eph. v. 2.)

REDEEMED FROM THE POWER OF SIN.—SIN PUT AWAY.

It is impossible for anything short of Divinity to make atonement for sin. And Christ being God, having no sin in himself, he was able to bear the sins of others. Hence we are told that he put away sin by the sacrifice of himself; and if sin be put away, how can it possibly make its appearance to condemn? As dear Berridge, that good and gracious Church clergyman, says,

"Payment God cannot twice demand;
First at my bleeding Surety's hand,
And then again at mine."

Happy is the man who can say in truth, "*He was sacrificed for me! He gave himself for me! I know that my Redeemer liveth.*"

In days of yore a debtor might be sold into slavery unless he could pay his debts, as is evident from Lev. xxv. 39, and Matt. xviii. 25; and a Hebrew might, if he were reduced to poverty, sell himself into slavery. So the Lord says, "Ye have sold yourselves for nought." (Isa. lii. 8.) "You have so reduced yourselves by sin that you have been glad to sell yourselves only for a common living." But a slave cannot, of course, sell himself, as he is not his own property. So says the apostle, "Ye are not your own; ye are bought with a price." "You cannot, if you would, sell yourselves to another, for you are the property of another, and your new Master will not give you up. He loved you even when you were dead *in sins*; and having loved you and paid for you, he *will love and keep you to the end.* A redemption

that would leave a man to die a slave,—that would not redeem a man from the power of sin, would not be worth having; therefore you are for ever made free; your sins are for ever put away.

REDEEMED TO GOD.—THE MERCY-SEAT.

But the Lord's people are not only redeemed *from*, but *to*,—from the unalloyed and permanent love of sin, from the condemning power of the law, from guilt, from the reigning dominion of their own hearts, and from eternal death; and *to* the adoption of children, to righteousness, to heaven, and to God. Had they been merely redeemed, or purchased, and set at liberty, they might have been seized by an enemy and sold, or have sold themselves into slavery. But not only their redemption but their salvation must be made sure; and in this great work the Lord had, as it were, double to perform; for man was not only destitute of all good, but full of all evil; so that the one,—the strong man, had to be subdued before the stronger than he could take possession.

If a sensible sinner wish to know from what he is redeemed, let him look into his own heart, nay, at his life; and if the Holy Ghost shine upon his heart, he will see enough there to fill him with gratitude that he has been redeemed from *that*, to say nothing of his being redeemed from the punishment his sins merited, and being redeemed to God.

It was often the case under the Romans, at the time that Christ was upon earth, that when a son came into possession of his father's estate, he set all his late father's slaves free; and this was considered a far more honourable release than if a stranger had purchased them and set them at liberty. No doubt the Redeemer refers to that custom in the passage I have just quoted: "If I, *the Son*, make you free, you shall have a far more honourable freedom under the Gospel than if you had been purchased by a stranger, and released by him under the law. You shall, in truth, be made free from death, and be raised to *eternal glory*."

Now all this was a stumbling-block to the Jews, and to the Greeks foolishness. Why? Simply because the former held that every man who was put to death as a malefactor was accursed, and thus was Christ literally, as well as his people's Representative, "numbered with the transgressors, and put to death, not only a slave's death, but that of murderers,—viz., crucifixion; and they could not see it possible that an accursed man could be a Saviour; and because the latter ridiculed the idea, like the Socinians of the present day, of a Divine Person suffering. It was contrary to common sense, and therefore it was foolishness to them. That the Gentiles should be joint-heirs, follow-heirs (Eph. iii. 6) with Christ was also a stumbling-block to the Jews; yet the very fact that they were so was shadowed forth by the cherubim, as in Exod. xxv. These were to be of the same material as the mercy-seat (see verse 19), of the same *matter*, as the margin implies; indeed, part and parcel of it; and both were to be looking directly upon the mercy-seat, with their wings stretched on high. (ver. 20.) For what purpose was this? It was a mystery. No explanation was ever given of it to the Israelites; yet it clearly shadowed forth the union of Jews and Gentiles over or on the mercy-seat. Hence says Paul, "By revelation he made known unto me the mystery," &c. (Eph. iii. 3-6.) That was the mystery which was not made known to the Jews of old, but which was set forth by the cherubim, one on either side of the mercy-seat.

The mercy-seat was of pure gold; *i.e.*, costly and enduring; but that was not enough; it had to be sprinkled with blood. (Lev. xvi. 14, 15.) The tables of the law were put into the ark, under the lid of gold, with the mercy-seat above; and the lid was closed; so that the tables were covered, first with gold,—the perfections of God; and next with blood,—the atonement; that is, the at one ment; for the blood *makes God in all his perfections, the Law, and the poor sinner all at one.* So blood had to be sprinkled on the door-posts of the Israelites on the night of

the passover,—on the side-posts and the upper-post. Why not on the floor? Because the blood was not to be trampled upon; it was not to be counted an unholy thing. (Heb. x. 29.) All this was not only to show that there could be no mercy without blood-shedding, but also that wheresoever the blood was there was mercy, and that that mercy was eternal. All who are interested in it were redeemed by it to be for ever with the Lord.

CHAPTER VII.—SACRIFICES.

THE JEWISH LAW.

UNDER the Mosaic or typical law, there was to be no expiation without a sacrifice by way of redemption, however much the guilty party might suffer in his conscience, or how sincere or deep soever might be his repentance. So now, there is the One Great Sacrifice, in which way only pardon can be granted. Under the old dispensation the sacrifice was typical; under the new actual.

“Aaron must lay his robes away,
His mitre and his vest,
When God himself comes down to be
The Offering and the Priest.”

How particular was the Lord in describing the animal that was to be sacrificed under the Levitical dispensation! It was to be “*perfect*, to be accepted.” Not a blemish, nor a scab, nor even a wen was to be upon it. All which was to set forth the One Perfect Offering, uncontaminated by sin, not marred by nature, and whose holiness was infinite.

When offering a sacrifice for sin, the sacrificers laid their hands “*with all their weight*,” says an ancient Jewish writer, on the head of the victim. This was to set forth that the sins, though heavy, or weighty, which they thereupon most earnestly confessed, were laid upon the head of the victim, and that they deserved the death the victim was about to die; but that they prayed that that death might be accepted in their stead. And thus did the Lord lay upon Christ the iniquities of all his people, heavy as they were; and this was an acceptable sacrifice.

In all the sacrifices the sacrificer professed four things: 1. A confession of his sins; 2. A repenting thereof; 3. An acknowledgment of the existence of God, and of his right to punish for sin; 4. A desire for a reconciliation. And this reconciliation the apostle says is obtained through the death of Christ,—not reconciliation on the part of God; for there

never was a period when he was not reconciled to his people in and through his Son, but reconciliation on the part of the people, who, prior to that, were enemies.

When a man could not afford to offer an animal of the herd or flocks, he was to offer doves or pigeons. This was to show that there was forgiveness for the poor as well as for the rich; for indeed there was quite as much difficulty for the priests in offering the birds as there was in offering a sheep or kid. The heads had to be wrung off, and burnt on the altar; the blood had to be *squeezed* out at the side of the altar; the crop and its feathers (*margin*, filth) had to be taken away, and cast by the place of ashes; then he had to cleave it with the wings; &c. (See Lev. i., 14-17.) All this was to show, first, that the poor must have every attention paid to them by the priests; and, next, that their sin could not be lightly passed over, simply because they were poor.

Mark the expression in Lev. iv. 15; vi. 25. The sacrifice was to be killed "*before the Lord*;" that is, in his immediate presence, as it were, with a pure or sincere heart fervently. This alone could make it acceptable to God. Then it rose up acceptably into the nostrils of Jehovah. Hence Christ was a sacrifice of sweet-smelling savour. He was in the immediate presence of his Father, and his very heart and soul were in the sacrifice. This, I think, is the meaning of Isa. liii. 10. Indeed, the note in the margin reads: "His soul shall make an offering." "His whole soul shall be in it."

The blood was invariably to be poured out; whereas, the heathens were in the habit of drinking the blood of their sacrifices. And this is what is referred to in Ps. xvi. 4: "Their sorrows shall be multiplied that hasten after another god. Their *drink*-offerings of blood will I not offer, nor take up their names into my lips." They made the blood common, having no idea of a typical sacrifice, believing that the virtue of the sacrifice lay in the sacrifice itself. But the apostle calls the blood "*holy*." (Heb. x. 29.) It must be poured out before the Lord, and not drunk by the creature.

Again. The offerer of a sacrifice was bound to offer up the Lord's part *with his own hands*. This was to set forth that he offered *willingly*, that the animal had not been wrested from him. Then he had to *raise* the wave-offering up high, in acknowledgment of God having first given it to him, and that of his own he rendered to him again. And *then he had to wave* it backwards and forwards, to and fro, *acknowledging* that the Lord was God of the whole earth, *and that he revered and honoured him as such*. All this

was most beautiful. The sacrifice of another mere mortal like ourselves can do us no good. We must be brought to offer with our own hands,—not our own works, not anything which we have procured, but that which God has procured and given to us, even his own Son; and, when blessed with faith, it has not to be squeezed out of us, as it were, but we do it cheerfully, acknowledging that he is the Sovereign of the universe, and that of his own we render to him.

Again. The altar upon which the sacrifices were made was elevated, so that the priest had to ascend to it by steps. This was to set forth the Cross upon which the Redeemer was to be “lifted up.” “And I, if I be lifted up from the earth, will draw all men unto me.”*

In Isa. i. 11, the Lord says, “I delight not in the blood of bullocks, or of lambs,” &c. Why was this, seeing he had expressly appointed it? Because, 1, actually, the Jews had lost sight of the great Antitype, and all that they then did, by way of sacrificing, they did from carnal motives; and 2, relatively, because it was of no value as compared with the One Great Sacrifice.

The Israelites were commanded not even to taste of the fruits of the land, year by year, until they had made an offering of them unto the Lord. (Lev. xxiii. 14.) All was until then considered unholy. It is to this that the apostle figuratively refers: “If the first-fruit be holy, the lump is also holy.” That is, the offering of the first-fruits being accepted of God, rendered all the crops holy, or acceptable. And so, he adds, “If the root (Christ) be holy, so are the branches.” (Rom. xi. 16.)

The sacrifices of the Israelites were *commanded*. The people could not do or leave undone as they pleased; they *must* perform; or, if they neglected, there was no other expiation. And what proof do *we* give that we are accepted in the Beloved if we despise the things he commands us? All our profession will be of little worth if we follow after sin instead of following after the Lord.

* We read (Exod. xxviii. 42) that Aaron and his sons were required to wear drawers, “to cover their nakedness.” This shows that the garments worn in those days were like those worn in the present day,—simply loose frocks. There can be no doubt that the altar was elevated; that in Exod. xxvii. 1 was only three cubits high, but that in 2 Chron. iv. 1 was ten cubits high. But the high priest was not to go up by *steps*. (Exod. xx. 26.) The ascent was by what the Jews call “*kibbeah*”—an inclined road of earthwork, which is supposed to have been 34 cubits long and 16 broad.

Amongst the offerings for the sanctuary were to be rams' skins dyed red (Exod. xxv. 5), and the tabernacle itself was to be covered with them. (xxvi. 14.) All this was figurative, setting forth the bloodshedding on Calvary.

For other remarks on offerings, &c., I refer my readers to "My Wanderings," Vol. II., p. 292, &c. &c.

God could not accept of Cain's offering, for it was only the fruit of the ground and his own labour; and the ground was cursed because of man, and man was cursed because of his sin. It is clear also that Cain had no eye to, nor faith in, the shedding of blood, without which there can be no remission.

The priests under the law were not provided with seats. They had to stand, signifying that there was work to be done. But Christ, having finished his work, for ever *sat down* at the right hand of the Father, showing that his work was done. Let us not overlook the fact that Noah was commanded to take into the ark unclean beasts by twos, and clean by sevens; or, as the margin reads, "seven seven," meaning male and female. Why was this? Probably one to figure each working day of the week, and the seventh, or Sabbath, for sacrifice. Noah offered sacrifice immediately on his emerging from the ark; and this he could not have done, had he had only two of the clean beasts. (Gen. vii. 2; viii. 20.)

I may here direct attention to the fact that it was the Lord who made the garments and put them upon Adam and his wife, the "aprons" which they had made not being sufficient to screen them from God's holy, penetrating eye. They were man's work, and nothing made or done by man could avail here. So the Lord himself made the garments, and put them on Adam and his wife. He was never again to see them, as it were, in their unclothed or imperfectly clothed state. Whenever he looked upon them he would see them clothed in the garments which he had himself made and put upon them; just as it was in the case of Joshua (Zech. iii. 4): "I have caused thy iniquity to pass from thee, and I will clothe thee with change of raiment." And he thereupon gave command to those who stood by to do as he had said. Adam had no more hand in his clothing than Joshua had. How beautifully do both set forth the robe of righteousness. See also Isa. lxi. 10: "*He* hath covered me with the robe of righteousness." The father of the prodigal son also: "Bring hither the best robe, and put it on him." The prodigal had neither to make the robe nor to put it on.

Again. In the sacrifice made by Adam, the bodies of the animals were given to the Lord, burnt by fire, while the

skins were given to Adam and Eve. This was to show that there was reconciliation through the sacrifice.

At the time that Christ was upon earth, the Romans, who held Jerusalem, were Pagans; and all Pagans, when approaching their respective gods, had to take offerings of silver or gold in their hands. It is so with the Hindoos at the present time, as well as with the Pagan-Romanists, who make their votive offerings to Mary and their patron saints. But John, having before his eyes the idolatry and offerings of the people, sets forth the Gospel as being as free to the willing comer as a fountain of water, without any such things in their hands.

The Jewish priests were not always sacrificing, but the fire was always to be ready. So the Lord "waits to be gracious," and at the time of sacrifice, the prayer of faith, answers his people.

"It is worthy our observation," as Flavel says, "how God made a gradual discovery of Christ from Adam down to the New Testament times. It was revealed to Adam that Christ should be the Seed of the woman, but it was not revealed of what nation until Abraham's time, nor of what tribe till Judah, nor of what sex and family till David, nor that he should be born of a virgin till Isaiah, nor in what town till Micah."

All Jews admit that their fathers believed that the world was to last 6000 years, which period was to be divided into three parts. The first 2000 years was to be under the law of nature, the second under the law of Moses, and the third under the law of the Messiah; and the time that the Messiah was expected was the very time when he came; but as he came not as a king, that is, a worldly king, they would not receive him. He might be a priest, he might be a prophet; but he was certainly not in their estimation a king. The rabbis now say that the iniquities of the people have compelled God to let a great part of the third 2000 years pass away, so that they are still under the law of Moses; and they utterly forbid the making of any calculation as to when the Messiah shall come. What else can they do?

CHAPTER VIII.

FREE PARDON.—JUSTIFICATION.—PEACE.

FREE PARDON.

COULD a poor slave, under such masters as I have described, ever procure his own freedom? Impossible! And it is equally impossible for a man in a state of slavery spiritually to deliver his own soul. The Lord finds the ransom;

and, on the part of the sinner, it is without money and without price.

There was no redemption-price paid to Cyrus by the people when he gave them their liberty. It was, on his part, a pure act of grace. So neither is there any price paid by the Lord's people for *their* redemption. It is, on the Lord's part, a pure act of grace. Those who have any money of their own are not manifestively entitled to the blessings of that grace. So again, there was no redemption-price paid to the Egyptians for the release of the Israelites. The Egyptians were not in any way entitled to a ransom-price. They had no right, even according to the custom of those barbarous days, to hold the people in bondage. They had not been bought as slaves nor taken prisoners in war, but had had an honourable settlement in the country given to them. While, therefore, it was a pure act of grace and mercy on the Lord's part to deliver them, it was no injustice to the Egyptians to be compelled to give them up without price, and even to pay them their wages. And herein we see a figure of spiritual deliverance from Satan. There was no redemption-price paid to him; for though he holds the Lord's people for a time, yet it is not by right but by might, until a stronger than he rescues them. They are not his lawful slaves any more than the Israelites were the lawful slaves of the Egyptians. It is true that in Jer. xxxi. 11 we read: "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he;" but the word "ransomed" here, both literally and spiritually, means rescued. As in Deut. vii. 8: "The Lord *redeemed* the people out of the house of bondmen,"—rescued them, with a mighty hand and a stretched-out arm.

There were other peoples in bondage in Egypt at the same time as the Israelites were, as is proved by the existing monuments in Egypt, which I have many times seen; but the Israelites *only* were brought out; they alone are mentioned. And so there are multitudes of others besides the Lord's people in bondage to Satan, but the church only is set free. (Acts xx. 28.)

How high does sin rise? To heaven. Abel's blood cried to heaven, and redemption must rise as high, or it cannot be effectual. Hence the blood of Christ did rise to heaven. His life was not laid down at random, but he died that sinners might be pardoned, and live.

*"A rebel 'midst the thunders of his throne
Not I alone! A rebel universe!
My species up in arms! Not one exempt!
Yet for the foulest of the foul he dies!"*

Call it enthusiasm, if you please; but I believe that a man may as verily know that he is born of God, that he has been redeemed, that his sins are forgiven, that he has been delivered from the bondage of the law, and that he is as certain of going to heaven, as that he is in existence. But though the man may thus know that God has forgiven him, he will never forgive himself. I still speak for myself. He will not say, "O! I was held in bondage by the devil, and, therefore, could not help sinning." He will not charge his sin upon Satan, as Eve did: "The serpent beguiled me;" nor yet upon God, as Adam did: "The woman *Thou* gavest to be with me, she gave me of the tree;" but he will put his hand upon his mouth, and, like Job, *after* he had said he knew that his Redeemer lived, exclaim, "I abhor myself, and repent, *repent* in dust and ashes!" "Behold, I am vile?" Job was upright before men, and it was in this respect that he maintained his integrity before his friends; but when he came to speak to his God, he exclaimed, "I am vile!" A man might charge us with committing murder, and we might with truth as stoutly deny it as Job denied the things which his friends laid to his charge; and this, too, without being chargeable with a self-righteous spirit; for I cannot agree with those who say Job was a self-righteous man, seeing he was only vindicating himself before men, and speaking only the truth with regard to himself; but if charged of the crime by God, which of us could do otherwise than plead "Guilty?" For though, after a brief reflection, however angry we may have been, we feel that we would not hurt a worm, have we never fretted under a revengeful spirit? And is not this distinctly by Christ called murder, according to the spirituality of God's law? Job never had been actually guilty of the things laid to his charge; but his three friends appeared to be amongst those who think that a man suffers in this world only according to his misdeeds, and that, therefore, Job must be a hypocrite because trouble had come upon him, as Eliphaz said in iv. 7. But the Lord tells them they had not spoken of him the things that were right; for what he had done was for the trial of Job's faith (xlii. 7), and not because Job had professed one thing and acted another. "God forbid," said Job, "that I should justify you;" that is, that he should acknowledge to them the truth of their charges. He never had taken a pledge from his brother for nought, or stripped the naked of their clothing. He never had refused water to the weary, or withheld bread from the hungry. (xxii. 6, 7.) Had he done so, would God have said "There is none like him in all the East?" "Till

I die I will not remove my integrity from me. My righteousness I hold fast," said Job. "My witness is in heaven, and my record is on high." "*Ye yourselves have seen it.* Why, then, are ye thus altogether vain," or false? (xvi. 19; xxvii. 5, 6, 12.) And thus, while in each case, when addressing his friends, he justifies himself, yet, when addressing God, he invariably pleads "Guilty:" "I know that thou wilt not hold me innocent. I am wicked." (The word "if" is not in the original.) "Why, then, labour I in vain" [to convince these men that I am not]? "If I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and my own clothes shall abhor me." "I have sinned. What shall I do unto thee, O thou Preserver of men?" "Thou knowest that I am not wicked [in the way these men pretend]; yet if I be righteous, I will not lift up my head" [in thy presence], &c. &c. Job could well challenge his friends to compare notes. It is a mercy to be able to do so; and I believe it may be done without anything like self-righteousness in the sight of God.

Now will a certainty of his being pardoned cause a man to live in sin? God forbid! Take a figure which a good man in the Church of England once used. Here are two women walking along a road. One is exceedingly cleanly, not a spot to be seen on her person or clothes; the other the very opposite, covered with mud from head to foot. They come to a ditch which crosses the road. The one stops and looks for stepping-stones, in the hope of getting across, without soiling her garments, having the consciousness that she is clean; while the other goes right into the mud. What does *she* care about dirt? She cannot be dirtier than she is.

What did Manasseh do when the Lord pardoned him? More wickedness than ever? No; but all he could to undo the evil he had done, casting out of the city all the idols he had set up. (2 Chron. xxxiii. 15, 16.) And what did the gaoler do? While in his sins, he gloried in making the feet of the apostles fast in the stocks, and well lashing their backs; but when he felt that his sins were forgiven, he took the apostles into his house, washed their bleeding backs, set meat before them, and rejoiced, believing in God.

"Jehovah just, yet man forgiven,
 Fills and exalts the songs of heaven;
 And what employs seraphic tongues
Claims grateful pardon'd children's songs.
Can they refrain when God displays
Such ground for love, such themes for praise?"

JUSTIFICATION.

A slave may, as I have shown in another part of this work, be set free, or be ransomed by another, or be forgiven if he has disobeyed. There is this difference, however, between a slave being ransomed from temporal slavery by a beneficent benefactor and one being ransomed from eternal death by Christ, that whereas the one only escapes the punishment of his master, the other not only escapes punishment, but is really justified. And here is one of the great mysteries of the Gospel, how a sinner can be justified. It is easy enough to pardon a man, however great his crime; but how can he be justified? Only in the same way as he is ransomed, by substitution. His Ransomer is also his Righteousness, Wisdom, and Sanctification. (1 Cor. i. 30.) Well might the apostle say that he was nothing, and that Christ was all.

"He was delivered for our offences," says Paul, "and raised again for our justification." Christ's death secured the pardon of his people, but it was not sufficient to justify them. Had he not been raised again, they could not have been justified; but now they are as free from guilt in the sight of God as if they had never sinned. Not that his rising again actually justified them; but it proved that they are justified. A man is justified in his own conscience by faith, through grace (Tit. iii. 7; Rom. v. 1), in the sight of God through Christ's righteousness. (Rom. iii. 26.) This is the *double* of which we read in Isa. lxi. 7: "For your shame ye shall have double; and for confusion they shall rejoice in their portion. Therefore in their land they shall possess the double. Everlasting joy shall be unto them." (See also xl. 2.) Their redemption is one and their justification another, making the double. The blood of Christ secured the one, his righteousness and resurrection the other.

Many stumble at the passage: "Christ was made sin for us." But the word "sin" is the same as in the Greek translation of the Pentateuch is rendered "sin-offering." (See Lev. iv. 8.) Christ was offered up and slain as though he were the sinner; and the sinner is justified as though he had never sinned.

But Christ lives! It was not enough even that he should die. Had he remained in the grave, Satan would have held him and all his family in captivity for ever. And this was what made the apostle exclaim, "*Yea, rather*, that is risen again;" as though Christ's resurrection were of more importance than even his death; and certainly it was not of less; and this the Jews well knew when they set the seal

upon his tomb for fear his disciples should steal his body, and make it appear he had risen again.*

"Vain the stone, the watch, the seal!
Christ hath burst the gates of hell."

Without this there could have been no peace, no justification; but Christ's resurrection proclaimed both for his people.

"The resurrection of the Lord Jesus is attested by the strongest evidence that can be adduced in favour of any ancient fact. He had often foretold his own death and resurrection. There was no doubt that he was really dead. Every precaution was taken to prevent his removal by stealth; yet on the third day the body was missing. In this all were agreed. The disciples affirmed that he was alive; but the Jews hired the Roman soldiers to affirm that he was stolen while they slept, and they succeeded in making many of the people believe it. This account of the Jews is attended with the following difficulties and absurdities: 1. The Roman guard was composed usually of sixty men, and they were stationed at the sepulchre for the express purpose of guarding the body of Jesus. 2. The punishment of sleeping while on guard was death; and it is perfectly incredible that the soldiers should expose themselves in this manner to death. 3. The disciples were few in number, unarmed, weak, and timid. They had just fled before those who took Jesus in the garden; and how can it be believed that in so short a time they should dare to attempt to take away from a Roman guard of armed men what that guard was expressly set to defend? 4. How could the disciples remove the stone and body without awaking one of the guard? 5. The regularity and order of the grave-clothes (Jno. xx. 6, 7) show that the body had not been stolen. When men rob graves of the bodies of the dead, they do not wait

* The king's seal impressed upon anything was always considered sufficient to protect it, as no man would dare to break the seal. So we find that on the sepulchre of Christ a seal was put. Doubtless it was Pilate's seal. But when Daniel was cast into the den of lions we find that not only the king's seal but the seals of his nobles were also put upon the stone at the mouth of the den. Here we find an instance of faith on the part of the king which may not at first strike us. The king set his heart upon Daniel, to deliver him; and when the princes, &c., insisted upon his being cast into the den, he said to Daniel, "Thy God will deliver thee." This being the case, had the king's seal *only* been put upon the den, the nobles would have said the king himself had delivered him; but to avoid this, *so strong* was his assurance that God would deliver him, that he *told the nobles to put their seals on also; so that the king himself could not liberate him, which he might have done by stealth had his own seal only been on the stone.*

coolly and deliberately to fold up the grave-clothes, and lay them carefully by themselves. 6. If the soldiers were asleep, how did they, or how could they, know that the disciples stole the body away? If they were awake, why did they suffer it? The whole account, therefore, was absurd."

Though Christ distinctly told his disciples he must be put to death, and that he would rise again the third day, they did not believe him. Was not this strange? Yet stranger still, after that he had been put to death, proving the truth of one part, they still did not believe the other, that he would rise again.

"Now in that he died," says the apostle, "he died unto sin once." He died under sin and under the sentence of the law; and the law had no more power over him. When the sentence of the law had been executed, the law, so to speak, had done with him. He died under that sentence, and the law had no power, even if so disposed, to raise him up again; but had he not been raised up again, he and all his family must have perished everlastingly, as all died in him when he died. But he raised himself by his own power (Jno. x. 18); and, behold! he liveth, and all his family live in him, and are for ever justified and free from the condemning power of the law. They are saved from it in this way, and they could not possibly have been saved in any other.

In 1862 four men were tried for murder in Sheffield. They were found guilty by the jury, and condemned; but the queen pardoned them. If they were guilty, that act of pardon did not make them innocent, though it set them at liberty; neither did it make people generally even think they were innocent. Nay, though the queen had gone further, and given them "bread and salt" at her own table, it would not have made them innocent, or justified them, if guilty, though it would have been an act of great condescension.

PEACE.

And a sense of justification brings peace: "Therefore, being justified by faith, we have peace with God." *We have it,—have it now,—*

"Peace, the earnest of salvation;
Peace, the fruit of pardon'd sin;
Peace, that speaks the heavenly Giver;
Peace, to worldly minds unknown;
Peace divine, that lasts for ever;
Peace that comes from God alone."

Why were the two cherubim made of olive wood? (1 Ki. vi. 23.) To symbolize peace, as the olive has been in all ages and still is considered symbolical of peace. So when

Christ was born, the angels sang, "Peace on earth,"—peace to Gentile as well as to Jew.

It is by faith that a sense of our being justified is brought into the conscience; and then have we perfect peace. Our faith, if well grounded, justifies us in declaring that we are safe, pardoned, and justified. And thus we are justified experimentally by, or through, faith.

David prays that the Lord would hide his face from his sins, and blot out his transgressions. (Ps. li. 9.) It was not enough for the Lord merely to turn his back upon his sins, for that would leave them still in existence, and the Lord might turn and see them again; but they must be blotted out; so that, look where he might, they would not be visible; and having the assurance of this in his heart, he enjoyed the peace which the world can neither give nor take away. The Lord will bless his people with peace.

When Christ was born, peace was proclaimed: "Peace on earth, good will toward men;" and when he left the world, he bequeathed peace: "Peace I leave with you."

CHAPTER IX.—ENCOURAGEMENT.

LOOKING BACK.

I HAVE many sweet moments when looking back, at the same time that I have often also very many heartburnings. Still, I love to look back. I have many times blessed God for an affliction (influenza) that compelled me to remove to Chelsea, as it was the forerunner of all that I have since experienced; and also for that which sent me to Egypt, as it was the means of giving me an insight into God's holy Word, and of strengthening my faith therein.

Moses told the Israelites they should remember all the way the Lord their God had led them. *All the way*,—the desert as well as the fruitful valleys; the parched wilderness as well as the refreshing waters of the Jordan; up the hill. Difficulty one day, and amongst terraced vineyards another; their ungrateful murmurings, and their Ebenezers, and little hills Mizar; through fire and through water; through tribulation as well as through the valley of Eshcol; *through* all, but not to be left in either the one or the other,—neither in prosperity nor in adversity. With every trouble, every temptation, he will make a way for escape,—*not before it, but with it.* If we are called to pass through fires, we shall *not be burnt in them, but pass safely through them*; if in *the floods we are beginning to sink*, an Almighty Hand will *take hold of us*; if in the Slough of Despond, we shall *not sink for ever in the mire.* And to remember the way does

not mean merely *remember* it, but remember it with thankfulness. Hence says the psalmist, "He led them forth by the right way,"—the *right* way,—*the right* way; there was no other. The Lord will cause his people to see this, and

"Praise him for all through which they have pass'd."

Joseph was sent by his father to seek his brethren. He first went to Shechem, sixty miles, and then a man found him wandering about, and directed him to Dothan, twenty miles more. So he had to go eighty miles before he found them. But he *did* find them, and it was *then* that they sold him into slavery. It was *then* that the foundation was laid, though the stones were cross-ways, for his greatness in Egypt and the Lord's wonders amongst the people. And all Jacob's family would probably have died of starvation had it not been for this; yet, at the time, poor Jacob thought it was all sadly against him. So some of us have often thought this trouble, or that trial, would certainly work against us, that we shall one day fall by the hand of Saul. But not so. We have hitherto found all work for our good; and so we shall to the end, if we are real believers. Poor Job complained that God had hedged him in. (iii. 23.) Jeremiah makes a similar complaint. (Lam. iii. 7.) But both of them overlooked the fact that the same hedge which kept them in kept Satan out. Suppose they had been allowed to go out. What then? Was not their enemy on the look-out? The same wall of fire which surrounds the Lord's people is at once their protection and the terror of the wild beasts; and the walls of water which enabled the Israelites to pass over the Red Sea dryshod destroyed the Egyptians when the walls tumbled down; yet how terrified the Israelites were when they first saw the Egyptians following them. So, let us look back. Have we not great cause to bless God that we were sometimes hedged in?

If we look upon our distresses or afflictions as arising from natural causes only, though doubtless natural causes often lead to them, we shall look only to natural causes for deliverance or recovery, and shall not be humbled under our trials; but if we are enabled to see a Father's hand in them, we shall lie passive, and look to him for deliverance. If not deceived, I have had moments when I have been able to leave both body and soul in God's hands; as when in Jerusalem in 1864, for instance, almost without hope of ever seeing my native land again; yet at other times I have felt afraid of meeting the slightest pain.

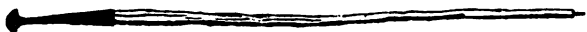
I once told a person in Bedfordshire, I was not aware of a single cross-providence that pressed upon me, or that *was likely* to do so. The very next week, on my return

home, I was served with a writ, and a short time afterwards with another from another party, both being occasioned by the ignorance of my lawyers. I then thought I saw a world of trouble before me, but was brought through all without serious damage. My comfortable nest had been, however, stirred up, and I found a thorn at the bottom. I often look back upon this circumstance.

Fretting and murmuring never lighten afflictions, but rather make them heavier. It is kicking against the pricks, or goads, as an ox drawing a plough sometimes does.* Paul had proved this; therefore he said he counted it all joy to be afflicted. Paul's thorn in the flesh,—the messenger of Satan,† was sent after he had been in the third heavens, lest he should be exalted above measure. He felt his proneness to be lifted up with pride; therefore he gloried in his infirmities, because they were the means of keeping him humble.

We often set down as troubles, and really make into troubles, simple disappointments, when it is merely the Lord taking "vengeance on our inventions." (Ps. xcix. 8.) In our eyes they look *so* beautiful. But all our bubbles *must* burst, and they *will* burst, as surely as a child's bubble bursts which is made of soap suds, though it was *so* beautiful, reflecting all the colours of the rainbow. The Empress Catherine of Russia once caused a palace to be built of ice, which in Russia, in the winter, is always of immense thickness; and the structure is said to have been a most gorgeous sight, displaying prisms and crystals of every kind and colour, as the sun, which, winter and summer in Russia, is often cloudless, shone upon it; but when the *summer's* sun

* I once saw sixty ploughs at work in one field. Every man holding a plough held in his hand a goad, with which to keep the oxen moving, as also in a right path. The goads vary in length from 7 ft. to 10 ft. Here is a representation of one I had in my possession. The top part, which is heavy, is to clean the plough, and the point is for goading. It is much worn, being an old one.



When Solomon says, "The words of the wise are as goads," he means, to keep us in a right path, by correcting us, or pricking our consciences, when we are tempted to go astray to the right hand or the left.

† The Jews call the corruptions of our nature the messenger of the bottomless pit; and probably Paul referred to them in 2 Cor. xii. 7, as "the messenger of Satan," which they really and truly are. In verse 9 he calls them his infirmities, and alludes to the same in Gal. iv. 13, 14.

began to make his appearance, the palace was soon dissolved, and went down with the flood, until lost in the sea.

I rarely go into a factory, as I sometimes do when in the north of England, but I look with wonder at the machinery. There are the cogs, the bevels, the eccentrics, the riggers, the drums, the cylinders, the shafts, the straps, the mules, the throstles, the lathes, the shuttles, the rollers, and what not; some turning or moving one way and some another, yet all work together to accomplish one end,—to produce the yarn and the cloth. And there is one machine which is called the devil. This tears up the raw material, loosens the hard lumps, and shakes out the dirt, there being a set of spikes, or teeth, or willows as they are called, working as they whirl rapidly round into another set which are fixed. And thus, on looking back, we can say, "Hitherto all our trials have worked to bring one desired end." The hard lumps of pride must be broken, and the rags of self-confidence torn to shreds. Whom the Lord loveth he chasteneth.

"He wounds to heal; his frowns are friends;

His strokes severe most kind."

This is often not by a single stroke, a single affliction, but he adds sorrow to sorrow. (Jer. xlv. 3.) Said Jacob, "Joseph is not, and Simeon is not, and ye will take Benjamin also." But he did not see the bright cloud; as Job says: "Men see not the bright light which is in the cloud. Fair weather cometh out of the north," or cold, as the word "north" means. There may be a strong wind, enough to make our faith quiver again; there may be an earthquake, to shatter our fleshly hopes to pieces; there may be a fire to burn up all that is dear to us; but the still small voice is sure to follow. The Lord will be in it, and the roaring tempest shall be lulled to sleep, the fire shall burn nothing but dross, the floods only carry away the rubbish.

Jacob, however, on looking back, said God had fed him all his life long, and redeemed [preserved] him from all evil. And in sincerity of heart I can say the same.

Is it possible?—it is *not* possible, while my reason is continued, to forget the blessing I experienced the latter end of 1871 and early part of 1872, after the sudden death of my only daughter, leaving two young children, and the death, eleven days afterwards, of her beloved mother. It was the sorest temporal trial I ever experienced in my life, except, perhaps, the loss of my dear father in 1844. Both wife and daughter were taken to glory; and, as I stated in the "Gospel Standard" for Feb., 1872, the trial was so blessed to me, that for more than three weeks I had almost uninterrupted peace; and felt that I could shout out, in holy

triumph, "Glory, honour, praise, and power be unto the Lamb for ever. Jesus Christ is my Redeemer. Hallelujah!" Never can I forget how those precious psalms, xlvii., and lxxxvi., filled my whole soul! O! What an unspeakable mercy to have our trials thus sanctified to our soul's good, and to be enabled to say, "Even so, Father, for so it seemed good in thy sight."*

"While gazing on the cloud
That gathers o'er my head,
Dark thoughts within me crowd,
And fill my soul with dread.

My heart anticipates the worst,—
Some fearful storm about to burst.

"But O! How good and kind,
How faithful and how true,
Is He who leads the blind
In paths they never knew.

He goes before, and makes a way,
Turns grief to joy, and night to day."

God does not afflict willingly, that is, unnecessarily; but for his children's profit. In Deut. vii. 9 he is said to be a faithful God that keepeth covenant; and one clause in that covenant is, "If my children forsake my laws, I will visit their transgressions with the rod;" and he could not be faithful if he did not do so. Hence says the psalmist, "Thou in *faithfulness* hast afflicted me." Parents are not faithful to their children if they do not correct them. But another part of the covenant is that he will not take away his loving-kindness, and that he will hear the prayer of the destitute.

I look back, too, with gratitude, to 1835, when it was put into my heart to originate, assisted by my father, the "Gospel Standard," which has, I believe, been blessed to thousands. O that it may continue to be so for generations to come!

From the hills of Malvern, as in many other parts of our own dear land,† there is a delightful prospect; but, there! When I was last there I could not view it. Why? Because I was too weak to ascend the hills. So here, I sometimes see nothing but hills before me, and forget that it may not be necessary for me to ascend them, and that, if it be, God has promised strength equal to the day.

* I desire that the following verse by my father be put upon my tomb: "For me Christ shed his precious blood;

For me He in the vinepress trod;
He magnified the Law for me,
And I for ever am set free."

† We may not have any Niagara Falls or Mississippi rivers; Alpine mountains, or Eshcol valleys; but

"England, dear old England, Is quite good enough for me."

What a mercy it is to be able to *endure* chastening, to endure it patiently, under a sense of our deserving it! But no thanks are due to us for that! So, asks Peter, "What glory is it if, when ye be buffeted" (or pummelled, as it means, as a Roman master would sometimes pummel his slaves) "for your faults," &c. (1 Pet. ii. 20.)

LOOKING FORWARD.

We look for a City, saith the apostle, which hath foundations, whose Builder and Maker is God.*

It has been well said that God never takes anything away from his children without giving them something better; and he keeps them,—how long? right through tribulation unto salvation. He never stops short of that. How sharp, yet how blessed was that trial, that bereavement, which first drove us to cry for mercy!

It is certain that nearly all the apostles were martyred; yet what fruit, in the hands of God, has sprung from their blood! So said Latimer to his fellow-martyr Ridley, when at the stake, "We shall this day light such a candle, by God's grace, in England, as, I trust, shall never be put out." This was looking forward.

God never yet brought down a man under a true sense of sin, but he raised him up. Hence he says, "I wound and I heal. But the wounding and the killing must come first.

Well; I trust some of us, having been killed to all hope in ourselves, are looking forward to that blessed hope and the glorious appearing of Jesus Christ.

I have in previous pages shown how I was convinced of sin, how I was held in bondage under the law, and how I was set free and manifestively pardoned; also how I was subsequently taken captive and delivered from captivity. I have not given an account of myself for any other man to measure himself by it. I will not set up a standard for any man,—how deep his convictions ought to be, or how exulting his deliverance; for I am persuaded hardly any two pardoned ones can be found whose experience is precisely alike. It is a mercy to be made to feel that we are great sinners,

* The allusion, or comparison, here is to the tents used by the nomades and travellers in general in the East. They are supported merely by poles, stuck into the ground, and can be removed in a few minutes. They have no foundations. But the City for which we are looking *hath* foundations, and can never be removed. The Builder is God, and every stone upon the foundation he securely lays with his own hands. And he is the Maker also. I believe one allusion here is that he is the *Furnisher*. He furnishes with "grace and glory" the City he hath built.

to abhor ourselves on account of our sins, to cry to God for mercy, to find pardon manifested to our souls, and to look forward to the mansions prepared for us.

"All things are yours," said the apostle. *All things*,—adversity as well as prosperity; but, bless the Lord, prosperity as well as adversity; for God hath set the one over against the other. (Ecc. vii. 14.) "Weeping may endure for a night, but singing cometh in the morning." (Ps. xxx. 5, *margin*.) "They that sow in tears shall reap in joy." (Ps. cxxvi. 5.) "Heaven," as Rutherford says, "is stamped upon the hell of the saints; life is written in their death; their grave and dead corpses are hot, and do breathe out life and glory; their ashes and dust smell of immortality and resurrection to life. Even when Christ is gone from the church, he leaveth a pawn or pledge behind him, as love-sickness for the want of him." (Cant. ii. 5.) So, though we may endure mourning for the night, we are encouraged to look forward to the morning song.

When Stephen was stoned, his murderers saw nothing but his death; but he saw heaven opened, and the Son of Man standing with open arms to receive him. So when the women came to the sepulchre with spices, they said, "Who shall roll us away the stone from the door of the sepulchre?" But they found that it was rolled away already. (Mark xvi. 3, 4.) And, looking into the sepulchre, they expected to see nothing but death; but, instead of that, they saw two angels, the representatives of heaven, and not death at all.

I remember, years ago, when riding outside a stage coach in Derbyshire, wondering how the horses would ever be able to pull the coach up a certain steep hill just ahead of us. It appeared to be at an angle of 70 or 80 degrees; but as we drew nearer, the hill proved to be not half so steep as it had appeared at a distance; and over it we went. And is not this the case with all our difficulties and troubles? The anticipation of them is often far more painful than the realization. We are to be brought *through* them. The mountains are levelled into plains, and the deep gorges raised to even ground. The rolling waves are lulled into sleep. With the disciples (Jno. vi. 15-21) the storm was on a lake; and as a minister I once heard in Wales said, "All our storms are only on a lake, not on the great sea."

In the strength of the Lord we may have overcome innumerable troubles; yet we sometimes flee from the shadow of a straw which we see before us, just as was the case with *David*. He had vanquished thousands of enemies, yet he fled from his own son, a mere youth.

There are and must be trials; but there will be sweets

with those trials; yet we are not to live on those sweets. The church is to feed *amongst* the lilies, not *upon* them. (Cant. ii. 16.) Indeed, our Master will see that, whatever sweets we may have, we shall have bitters enough to keep us from long fancying that this is our home, and to cause us frequently to cry to him. And, apart from our own experience, let us not lose sight of the numberless instances we have recorded in the Bible of the Lord appearing for his people in answer to prayer when in trouble. Then why, ah! why indeed, should we fear to look forward?

The lamb was to be eaten with bitter herbs. One reason might be, as is often stated, to symbolize tribulation, or bitter sorrow; but I think the main reason was to create an appetite, and to prevent sickness which might arise from the richness of the food. Yet many would prefer the lamb without the herbs; but that is not the Lord's way of ensuring health, in a spiritual sense in our onward journey.

We cannot help being cast down by reason of the way, not only because of our trials, but of our shortcomings; but if we had no trials, we should not need comfort, if no shortcomings no mercy, if no fears no words of encouragement; but to those who are rightly cast down, cheering words will come, as we need them.

A sick man will readily, often indeed greedily, take the medicine prescribed by his physician, believing in its efficacy; but how seldom we can believe in the efficacy of trials, though the great Physician has assured his people that he will lay upon us no greater trouble than we shall be able to bear, and that a blessing shall follow. When Jacob blessed Ephraim, he did it cross-handedly, as you will see in Gen. xlviii.; and though Joseph tried to remove his father's hand, exclaiming, "Not so, my father," yet Jacob replied, "I know it, my son;" and he repeated the words, "I know it," and he would not have his hand removed; and Ephraim got the blessing. So the blessing *will* come, though it be given cross-handedly, in a way *through* tribulation, in a way we little expect.

Then why should we shrink from tribulation, from storm or flood? It is easy enough for me to ask the question; but dare I answer it? A garden cannot produce anything but weeds unless it be turned over by the spade, and seed sown; neither can any man bring forth fruit acceptable to God if left in his natural state. We may try to remove the hand that holds the spade, or to turn it another way; but in vain.

The psalmist says, "Unto the upright there ariseth light in darkness." And so there does. The blackest cloud,—the most fearfully-black thunder-cloud, is never without

streak of light. In the very darkest night there is always light in the horizon.

"Yes; though our cup seems fill'd with gall,
There's something secret sweetens all."

Were there no clouds, there could be no rain; and were there no rain, there would be no fruitfulness. Even the rainbow is formed by the rays of the sun reflected by the rain-drops falling from the dark clouds, which perhaps had sorely frightened us. Yet how beautiful that rainbow!

"Many a fine garden would lie waste,
Did not a tear-storm o'er it roll."

"Your peace," the Lord says, "shall flow like a river;" yet that very river is formed by the rain-drops falling from the dark clouds. So again he says, "My doctrine shall drop as the rain." How is that? Sometimes gently, refreshingly; sometimes heavily, so as to be really felt; sometimes like "a sweeping rain" (Pr. xxviii. 3); but when the storm is over, it is certain to be succeeded by sunshine, the "clear shining after rain." Indeed, the Lord said, "When I bring a cloud over the earth, my bow shall be seen in the cloud" (Gen. ix. 14), not in advance or the rear of it; but *in* it.

Paul was, perhaps, in some senses, one of the happiest men that ever lived. He tells us that, though he was sorrowful, he was always rejoicing; though he had nothing, yet he possessed all things. And how much he suffered! How much Peter and others of the apostles suffered! Yet all is summed up in one word,—"*light* afflictions;" light as a feather, and working out a far more exceeding and eternal weight of glory. O what encouragement!

There can be no rainbow, as I have said, without cloud, or rain, or mist; but there may be rain without a rainbow, if the sun shine not upon it. So there may be afflictions without heaven, as afflictions are the lot of all; but there can be no heaven without afflictions, and the sun shining upon them. There are few, if any, without crosses or losses; but it is a sad mark against us if they do not work some good for us. "If we got good out of our prosperity, we should not need so much adversity. If we could gather from a kiss all the good that we really need, we should not so often smart under the rod. If we do not gather wisdom from vines and fig-trees, we must be taught it with briers and thorns." How soon would all Egypt become desert, were it not for the melting snows under the equator, forming the majestic Nile! David would not, could not, have penned Ps. iii., had he not been made to flee from Absalom; nor xviii., nor lvii., nor lxiii., had he not been per-

secuted by Saul; yet poor David had to flee for his life. Even on the Mount of Transfiguration the disciples were afraid when the cloud overshadowed them, though it was a *bright* cloud; but, to remove their fears, they heard the cheering words: "This is my beloved Son."

It was a cloud which went with the Israelites when crossing the great desert; yet that very cloud guided them, kept them from wandering into the territories of the unfriendly Arabians, who would probably have destroyed them, and also secured them from the burning rays of the sun, as we read in the Psalms: "He spread the cloud for a covering." (Ps. cv. 39.)

"Often the clouds of deepest woe
So sweet a message bear,
Dark though they seem, 'twere hard to find
A frown of anger there."

A life of perpetual sunshine means a life of perpetual indolence. Look at the people of Egypt, where there is almost continual heat and very little rain; how indolent they are! How, to this day, they loll upon their divans, with pillows under their arm-holes! (Ezek. xiii. 28.) They never see the rainbow, as they rarely see rain. But often when we see rain, or mist, we look forward for a rainbow.

How are we going on now? Are we resting on our past experience, and thinking we *must* be right because we have had such and such deliverances, and revelations, and manifestations? If we are, we are not very lively in the divine life, though we may be alive. I love to look back upon the way the Lord has led me; but I am frequently constrained to look at the present and forward also; and then it is, conscious of my failings,—my worldly-mindedness, my lukewarmness, my hastiness of temper, my lightness of mind, my continual wanderings in eye, lip, and life, as well as in heart; then it is, having daily experience of the truth of Jer. xvii. 9, that I often have to search my heart, and beg of God to search it also, and earnestly to pray, "Hold thou me up, and I shall be safe;" then it is that I desire to experience more of the Redeemer's love to me, and to feel more real love to him. I know well that Satan can drive fast if he once gets fairly hold of the reins, and, therefore, I earnestly desire that my heart may be united, not divided; for day and night Satan goes about the city, and upon the walls thereof.

When I speak of tribulation, I do not mean ordinary trials, losses, or afflictions; for these are the common lot of all; but, as I have elsewhere said, tribulation of soul. A man may, on the one hand, have great affliction of body,

trials in business, and heavy losses of property, so as to make him almost distracted, yet have no tribulation of soul; while, on the other hand, he may for a long period be free from affliction of body, and have no serious loss of property, yet have deep exercises of soul. Let me again speak for myself. I have for some time, though rarely free from pain, been blessed with a greater measure of bodily health than for many years previously; I have, during the like time, had losses of personal property, but these have been made up by an increase in the value of my real property,—the whole increase of which, and more, I believe, I have been led to give to the Lord's poor; I have had inward happiness which calls for my loudest gratitude. And yet, during the like period, I have had more real tribulation than at any other time since 1847. This has not been caused by the pamphlets, and squibs, and letters that have been written against me, or the malignity, and railing, and false accusations that have been vomited forth, simply because I have been enabled firmly to contend for the truth; for I have looked upon all these things merely as the result of unrestrained men giving vent to their natural dispositions; and they have, therefore, had no more effect upon me than they would have had had they been levelled against my little house-dog. But my tribulation often arises from looking forward. Though now and then I am favoured to feel that I am firm upon the Rock, yet I find it no light matter to think of Eternity,—yea, a more and more weighty one the longer I live. Two or three weeks ago, my brain having been excessively overworked, I felt a dizziness in my head on several consecutive mornings; and one morning I fell down from the effects of that dizziness. As I was falling, that hymn of my dear father's rushed into my mind:

“Pause, my soul, and ask the question,
Art thou ready to meet God?”

Indeed, the hymn has for months been more or less upon my mind. And a solemn hymn it is. O! To meet God! Think of it! Think of it! And while we look back, and remember the way the Lord has led us, may we be enabled to look forward to that Book of Remembrance which the Lord has for those who have thought upon his Name.

If the Lord will bless this edition as I am assured he did the previous one to many, to Him be all the praise.

ERRATUM.—Page 48 there is a serious error. The last paragraph should begin, “Ephraim and Manasseh,” omitting the previous part,—“In Acts vii. 8,” &c.

